Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

No. CXLVI. FEBRUARY, 1861. Vol. XIII.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
KENT & CO., PATERNOSTER ROW.
JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

CONTENTS.

Papers, Original and Selected—	Page
Present Help	25
The Ups and Downs of Life	31
Dr. Guthrie on Ragged Schools	35
The Costermongers of London	39
"The Liberal Soul shall be made Fat"	40
John Bull and his Naughty Boys	41
Conference on Ragged Schools	43

Correspondence—	Page
Prayer Union for Ragged Schools	45
Notices of Meetings—	
Robert Street, New Cut—Fitzroy Market—Potier's Place, Bermondsey—Shoe Lane—and Queen Street, Manchester, Ragged Schools	47, 48

ACKNOWLEDGMENTS.—The Committee beg with thanks to acknowledge the receipt of a parcel of clothing for the Lamb and Flag Ragged Schools from Miss Bodkin; a hamper of pieces of cloth from Mrs. J. C. Kennerley; a parcel of shirts, &c., from Mrs. Reade; a parcel of clothing for Field Lane School from the Stone Ladies' Working Party; also supplied from the funds at the disposal of the New Nichol Street Soup Kitchen—115 4lb. loaves; 886 2lb. loaves; 67¼ cwt. coals, which have been distributed amongst the following Schools:—Anchor Street; Barton Street; Bowl Court; Castle Street; Dove Row; Gun Street; Hope Street; Keate Street; Morpeth Street; North Street; Spicer Street; Union Walk; Wentworth Street; George Yard, Whitechapel.

SCHOLARS' PRIZE MEETING.

The Meeting for the Annual Distribution of Prizes awarded to Scholars for having kept their Situations with good characters for at least Twelve Months, is expected to be held in St. James's Hall, Piccadilly, on Tuesday, March 12, 1861. Full particulars will be given in the wrapper of the March number.

THE

RAGGED SCHOOL UNION MAGAZINE.

The **TWELFTH VOLUME** of this periodical is now published, bound in cloth, price 2s. 6d., and may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand, and of the Publishers, KENT & Co., 52, Paternoster Row.

OUR CHILDREN'S MAGAZINE.

The **SECOND VOLUME** of the NEW SERIES is now ready, containing Fifty Illustrations, with a beautiful Frontispiece of the landing of William, Duke of Normandy, at Pevensey. This volume will be found suitable for New-Year's Gifts. Bound in cloth, of various colours, price 10d. They will be supplied to Schools, on application at 1, Exeter Hall, at 8s. per dozen.

SOUGHT AND SAVED,

THE

PRIZE ESSAY ON RAGGED SCHOOLS,

Containing Chapters on—A general survey of the evil, and its remedy—Difficulties to be encountered—Ragged Scholars—Ragged School Teachers—The School-room—The Ragged Sunday School—Refuges and Reformatory Institutions—Moral and Religious power in Ragged Schools, etc.—Collateral and auxiliary efforts—Ragged Schools and Refuges in relation to the Christian Church—Ragged Schools, etc., in relation to the Government—Personal service and pecuniary support—Encouragement and stimulus. With an Appendix.

Paper Wrapper . . . . . One Shilling.
Cloth, lettered . . . . . Two Shillings.

To be had at 1, Exeter Hall, and KENT & Co., Paternoster Row.

SPECIAL SERVICES FOR THE DESTITUTE.

Ragged Church and Chapel Union,

4, TRAFALGAR SQUARE, W.C.

PATRON.

THE RT. HON. THE EARL OF SHAFTESBURY.

PRESIDENT.

THE RT. HON. LORD EBURY.

The Committee of this Society earnestly appeal for help to enable them to carry on their operations.

The mode of action advocated by them is that of publicly proclaiming the message of salvation through our Lord and Saviour Jesus Christ in the *very midst* of the dense, dark *courts and alleys* of the metropolis. These abodes of poverty, ignorance, and crime, are peopled by many who hate the light, and who go forth only by night. Therefore, to obtain a hearing, they must be followed into their retreats, and an opportunity there afforded them of meeting together for the worship of that gracious Saviour who came to call such to repentance. Rooms have been hired for this purpose in the courts and alleys of the metropolis; and the rent of these rooms has been wholly or in part defrayed by grants by this Society. The character of the Services much resembles that of cottage lectures. The agents who conduct them are mostly City Missionaries or Scripture Readers, and sometimes Clergymen and Ministers. Upwards of thirty Preaching Stations are in full operation, with an average attendance of 2,500 persons.

The funds of the Society have ever been unequal to the great work which it has undertaken. Its operations must be curtailed, and many who are now receiving sound scriptural instruction will be left in ignorance, if a more liberal support be not afforded by the Christian public.

THE FOLLOWING CONTRIBUTIONS ARE THANKFULLY ACKNOWLEDGED:—

	£	s.	d.
Rt. Hon. Lord H. Cholmondeley	5	0	0
Rt. Hon. Marquis of Cholmondeley (annual)	2	0	0
J. I. Briscoe, Esq., M.P. (ann.)	5	0	0
J. Martineau, Esq.	5	0	0
F. George, Esq.	5	0	0
Rt. Hon. Lord Calthorp (ann.)	2	0	0
W. R. Mitchell, Esq.	10	10	0
The Rt. Hon. Earl of Shaftesbury (annual)	2	0	0
M. H. Sutton, Esq.	5	0	0

Contributions will be thankfully received by the Treasurer, Hon. Secretary, and the Members of the Committee; by Messrs. Nisbet, Berners Street; by Messrs. Hatchard, Piccadilly; by the Secretary, Mr. W. A. Blake, at the Office of the Society, 4, Trafalgar Square, Charing Cross; and by the Bankers, Messrs. Smith, Payne, and Co., Lombard Street.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

The Committee earnestly solicit the aid of the friends of Ragged Schools in obtaining funds to erect a New School-room. No suitable building can be obtained in the locality, and the present room is incapable of being used for mothers' or other meetings: it is also too small to contain all the children who would attend, and is otherwise ineligible on account of its dilapidated condition and exposure to the weather from above and the nuisance of an undrained stable below.

Contributions will be thankfully received by Mr. Mirams, 35, Stanmore Street, Caledonian Road, N.; by Mr. Lyne, at the School, on Tuesday, Wednesday, and Friday evenings, from half-past Seven till Nine; by the Treasurer, J. H. Cuff, Jun., Esq., Bridge Place, Hornsey Road; or at the Ragged School Union.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

Contributions of Toys, Trinkets, and other articles, useful or ornamental, made or unmade, are earnestly solicited for the Bazaar, to be held in 1861, in aid of the Fund required for Building the New School-rooms. Donations received as above.

Price 6d. each, or 5s. per dozen, for Distribution.

PAY TO-DAY, TRUST TO-MORROW: a Story founded on fact, illustrative of the Evils of the Tally system. *Third Thousand.*

A WOMAN'S SECRET; or, How to make Home Happy. With Recipes for Economical and Nutritious Food. *Fourteenth Thousand.*

WOMAN'S WORK; or, How she can Help the Sick. With Simple Prescriptions and Useful Recipes. *Ninth Thousand.*

A CHAPTER OF ACCIDENTS; or, the Mother's Assistant in Cases of Burns, Scalds, Cuts, &c. *Third Thousand.*

NURSERY WORK; or, Hannah Baker's First Place. By the Author of the above works.

FAMILY PRAYERS for COTTAGE HOMES. With Introductory Verses from the Scriptures, and a few words on Prayer. Price 4d. cloth limp.

GRIFFITH & FARRAN, corner of St. Paul's Churchyard.

BROWN & POLSON'S

B P

TRADE MARK

PATENT CORN FLOUR.

The *Lancet* states, "This is superior to anything of the kind known."

First of the kind Manufactured and Patented in the United Kingdom and France, as explained with Engravings in *The Illustrated London News* of May 26th. Supplied by BROWN and POLSON, to Her Majesty the Queen, by order from Buckingham Palace. It is in great favour wherever it has been made known, for Puddings, Blancmange, &c., preferred to the best arrow root, and especially suited to the delicacy of Children and Invalids.

BROWN & POLSON, Manufacturers and Purveyors to Her Majesty:
Paisley, Manchester, Dublin, and London.

THE OPEN-AIR MISSION.

Office, 1, Robert Street, Adelphi, Strand, London.

COMMITTEE.

MAJOR BAKER, Notting Hill.
W. DUGMORE, Esq., Lincoln's Inn.
W. HABERSHON, Esq., Bloomsbury Square.
Lt.-Col. KELLY, Bryanston Square.
SIDNEY KIRBY, Esq., War Office.
J. MACGREGOR, Esq., Temple.
G. H. H. OLIPHANT FERGUSON, Esq., Temple.
HUGH OWEN, Esq., Whitehall.
JOHN RUDALL, Esq., Eaton Square.
R. J. SNAPE, Esq., Lincoln's Inn.
Mr. R. TURNER, 11, Buckingham St., Strand.

BANKERS.

Messrs. RANSOM, BOUVERIE, & Co., Pall Mall East.

HON. SECRETARY.

JOHN MACGREGOR, Esq.

SECRETARY.

Mr. G. KIRKHAM.

This Society was established in 1853. Its object is to encourage, regulate, and improve the efforts of Christian men, especially laymen, who carry the Gospel to places where the masses assemble.

The Committee seek to call forth earnest and prudent men of God to speak publicly in the streets and lanes, at fairs and markets, on the race-course, at executions, by the sea-shore, in public parks, and in other crowded gatherings anywhere out of doors, as well as in lodging-houses, workhouses, hospitals, and schools, wherever there is an opening for the word of truth, and people are willing to hear.

Such men are assisted by arranging their individual efforts, which are entirely gratuitous; sending special agents; supplying Bibles, books, periodicals, and tracts; promoting constant meetings among them for prayer and consultation; recording their experience for the guidance of others; and combining them in Associations in London and throughout the country.

The following Auxiliaries or Associations are in connection with the Mission:—South London Union, East London, Islington, Peckham Fields, West St. Pancras, Wandsworth, Greenwich, Westminster, Mile End New Town, Windsor, Stockton, Grimsby, St. George's (Borough), and Lewisham.

The Society has increased its operations during the past summer by visiting 52 races and fairs in different parts of England, and supplying tracts to 9 others. By these means 188,850 tracts have been distributed, and upwards of 250 addresses delivered to large crowds of people, with very encouraging results.

The following are some of the races and fairs visited since May:—

RACES.	RACES.	FAIRS.	FAIRS.
Epsom.	Doncaster.	Waltham Abbey.	Bedford.
Ascott Heath.	Chesterfield.	Hounslow.	Royston.
Hampton.		St. Katherine Hill.	Hatfield.
Harpenden.		Croydon.	Charlton.
Chelmsford.	FAIRS.	Braintree.	Colchester.
Brighton.	Mitcham.	Peterborough.	Barking.
Brentwood.	Camberwell.	Nottingham.	Gravesend.
Egham.	Strood.	Spondon (Derby).	Halsted.
Oxford.	Bermondsey.	St. Albans.	Dunmow.
Stockton.	Barnet.	Ongar.	Chelmsford.
Dover.	Howden.	Brentwood.	Kingston.
Chatham.	Stevenage.	Wymondley.	&c., &c.
Reading.	Cheshunt.	Shefford.	

Two executions have been attended, at which addresses were delivered, and 45,000 tracts distributed.

These special operations have exhausted the limited means at the Society's disposal; and as there is now a deficiency of £25, the Committee appeal to the Christian public to help them from incurring debt, and to enable them to carry on the work of lodging-house visitation during the winter months.

Grants of tracts will be thankfully received.

Post-office Orders payable to Mr. G. Kirkham, at the Charing Cross Office.

JOHN MACGREGOR, *Hon. Sec.*
G. KIRKHAM, *Secretary.*

1, Robert Street, Adelphi, W.C.
January, 1861.

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON OF ST. PAUL'S.

MEANS AND OPPORTUNITIES.

Let us confine our attention to the present opportunities of doing good in our own beloved land as they exist at the present, in comparison to the state of things fifty years ago. A glorious and mighty tide of awakening appears to have fairly set in. A new era seems to have been inaugurated, calling into active operation every kind of machinery, arranged for the temporal and spiritual welfare of adults and children, as they are found to be fitting objects for the exercise of Christian philanthropy. With respect to the department of labour assigned to this Institution, there never was a time when so many proper subjects for admission were brought under the notice of the Managers, and it is a pleasing fact to record that there is an evident increase of sympathy felt towards these miserable outcasts by all classes. We think it only due to the actual originators of the Midnight Meetings to bear testimony to the pleasing fact that since those extraordinary gatherings have been convened, a much larger number have been rescued, directly and indirectly, than previous. The following will illustrate and confirm this assertion. During 1859, 110 new cases were admitted, and in 1860, 250, showing an increase of 140, and all in order to their permanent restoration. If all suitable applicants for admission had been received during the past year, then we might rest with some degree of satisfaction; but such was not the case; many were compelled to be refused or kept waiting for a week or two, with no other resource open for support than a life of sin during the time. We think that the present year was opened auspiciously, in the gathering together of the people of God, almost universally, for prayer for the outpouring of the Holy Spirit on all classes and conditions of our fellow-creatures, and that without doubt a great blessing will attend all efforts put forth in order to the salvation of sinners. The Committee of this Institution are prepared to assist in their sphere of operations, but they must be controlled by their "means," viz., "funds;" and in order to admit still more extensively than hitherto, they appeal for support to those who have not hitherto aided in this work, in donations, subscriptions, and collections; this latter kind of help is very valuable, as will be seen.

Collections received, 1860:—

	£	s.	d.
Mrs. D. and Miss L.	22	0	0
Miss B.	4	10	0
Mrs. E.	1	3	6
Miss S.	10	12	6
Mrs. M.	1	1	0
Mrs. W. B.	1	15	0
Carried forward	41	2	0

	£	s.	d.
Brought forward	41	2	0
Mrs. S.	1	4	6
Miss S.	10	0	0
Mrs. T.	0	16	6
A Poor Man	1	0	6
Several Servants	0	14	6
A Servant	1	0	8
	£5	18	8

This amount was sufficient within a mere trifle for the rent of the Holloway Home, which accommodates thirty inmates. Looked at thus, the great value of small sums brought in by Collecting Cards is seen. Are there not many others who could help in like manner during the present year? Collecting Cards may be had on application by letter or personally at the Central Home, where additional particulars may also be obtained.

Quite £2,500 will be required by the Committee to sustain this Institution efficiently during 1861; not above one-fourth of this amount is promised by annual subscriptions.

£10 is the average cost of each inmate to the funds of this Institution; therefore every contribution to that amount offers a way of escape to an unfortunate through this medium

Subscriptions and donations will be thankfully received by

Thos. Raikes, Esq., Hon. Sec., 14, Lower Berkeley Street, Portman Square, W.
Messrs. Bosanquet & Co., Bankers, 73, Lombard Street, E.C.
Mr. F. Nicholls, 14, Old Jewry Chambers, E.C.
Mr. E. W. Thomas, Secretary, 200, Euston Road, Euston Square, N.W.

Papers, Original and Selected.

PRESENT HELP.

MEMORABLE as have been the varied incidents of the past year, the winter of 1860-61, with its unexampled severity and unparalleled privations, must take a prominent place in the records of our national history—again successful in arms and diplomacy, and resuming that important place in the councils of the nations, which the croakers would fain have had us believe Britain had forfeited for ever, the misery of the past December and January would seem to have been inflicted upon us to curb the national pride and exultation, and to disclose an element of weakness in our social fabric, to which it were well that thinking men gave their most earnest consideration. The experience of these two months has not only brought to our view remarkable phenomena in natural history hitherto unknown in our climate; it has not merely opened a new field of inquiry to the meteorologist and the astronomer; but it has also developed some important facts, requiring the deepest meditation of political philosophers and the most earnest efforts of practical men. It has shown us that in the height of our power and the plenitude of our riches there exists in our midst an enormous population liable to be rendered destitute by a fortnight's duration of inclement weather; and that the machinery of our boasted Poor Laws is perfectly insufficient to grapple with the magnitude of the evil. The benevolence of private individuals has done what it could to ward off a crisis; and the good sense and loyalty of the suffering has done more to prevent the public peace being broken. It is perhaps not too much to assert that in almost any European capital out of these islands, one-half the amount of privation which our labouring classes have just gone through would have produced outbreaks of the most terrible character, followed by martial law, state of siege, and the usual approved continental methods of repressing popular opinion when too freely expressed. Fortunately for us, the donations of the benevolent, and the break in the frost, have alleviated the distress

before it had reached a point at which it would have become unbearable; had it not been so, all the respect of Englishmen for the law, it is feared, could hardly have restrained this army of stalwart working men from taking by force the food which they could not earn. They are men, and have human feelings; it is not in human nature that they should quietly submit to see their wives and children starve in the midst of superfluity.

The terrible frost has lasted sufficiently long to involve the provident in the same ruin as the careless, among those who gained their livelihood by out-door labour. The most prudent could hardly have saved anything more than the merest trifle out of their narrow wages; for the last six months the high price of provisions, rent, and all necessaries, have precluded that. The winter of six years ago was very severe, but it is probable that the misery of the labouring classes was not nearly so great as during the present winter, while food and fuel were much cheaper. A number of causes have combined to make the present distress wide-spread and lasting. The almost total suspension of the Coventry ribbon manufacture; the great failure in the leather trade, putting a stop for a time to the labour by which half the population of Bermondsey subsists; the frost preventing all building operations, and the same cause hindering the unloading of vessels in the Pool and the docks, depriving thousands of coal-whippers and labourers of their daily bread—all these causes have combined to render the distress of the present winter the most extensive and appalling that has been seen in our time. It is true that whilst we are writing these lines the icy bands are loosening, and the bitter north-easter has left us. A reaction must take place, and builders and manufacturers will be anxious to make up for lost time. But in the course of events we must expect a recurrence of this terrible pressure. Even yet, we are not clear of winter; and February, and even March, have too often shown themselves as flinty months as January. The labouring population of our great towns has increased so enormously of late years, that a temporary scarcity of work becomes annually a more ghastly contingency to look forward to. Who can tell what may arise during the course of 1861 to interfere with the operations of commerce and the demand for labour? Suppose a deficiency in the supply of cotton, causing the great mills in the North of England to work half-time per week,or even less than that, what is likely to be the condition of the three or four millions who depend directly

or indirectly upon that trade? Yet the wisest among us look with gloomy forebodings to the present aspect of affairs in the American States. Suppose the pressure of some despot's ambition, or the necessity of self-defence, should force England unwillingly into another European war—bringing in its train war prices and deserted ports—will not the workman be the first to feel the evil in the decreasing demand for his labour, and the increasing cost of food? These are perhaps remote contingencies, and we have no wish to be prophets of evil; still we must maintain that it would be foolish to look upon the distress of this winter as entirely exceptional—as an evil passed away, and not likely to return. If we have got rid of the trouble for the present, we ought to remember the unprepared state in which it found us; and warned by the anxiety which we all felt while it lasted, we should take prudent measures to provide for the next unhappy occasion of a like nature.

Now that the impulse has been thoroughly given to public charity by means of the newspapers, there is no reason to fear any lack of funds, if the matter is kept before the public eye. It is no doubt true that there are very many kind-hearted people who have no idea of all this destitution (or indeed of the ordinary and continuous misery in the great metropolis) until they read the statements in the journals. These good folks have not the means of getting at the poor themselves, and therefore confide their bounty to the various societies and individuals who daily ask in the papers for funds to clothe the naked and feed the hungry. This bounty amounts weekly to a huge sum; but we regret to say a very serious question has been asked in connection with this money. *Is it fairly and entirely devoted to the purposes for which the givers intended it?* The horror-struck reader, who finds, to his astonishment, that men, women, and children, are dying of actual cold and hunger, in this great city—while he himself is in the enjoyment of every luxury which he can desire—wishes to remove some portion of that terrible distress, and is naturally anxious to impart warmth and food—some of the comfort which he enjoys himself. He would have that relief to be immediate, and grudges every hour that passes until his bank-note can be turned into bread, soup, coals, and blankets. He would be not a little astonished, nay, disgusted, if he should hear that the money which he has thus given has been carefully invested in East India Bonds or Bank Stock, for the good of the poor in time to come. He might picture his own fair,

healthy children in want of a meal, and would find small comfort in being told that instead of a loaf now, they should have a good school to go to when they were older; that instead of a dinner cooking for them, there was a noble church in the course of erection for their benefit. Yet something of this kind has been broadly affirmed to have taken place.

Nothing can be more repulsive than the suspicion of any jobbery, or mismanagement of money devoted to charitable ends; nothing more destructive to the impulse of benevolence than a doubt as to the genuineness of the plea for assistance. In this worldly age, the cynic is ever ready to dilate upon each newly discovered instance of that hypocrisy which he would have us believe is universal. Sneers are seldom without some effect; and when distrust has once been excited, the natural result is, that the agency of societies and other special pleaders for the wretched is no longer listened to, and those who have the means, give indiscriminately without thought as to whether good or evil is likely to be the result of their generosity; or, on the other hand, they close their hearts and purses altogether, becoming apathetic and incredulous when their help is most needed. How careful, then, ought every one entrusted with these public funds to be, to "avoid all appearance of evil"; and how necessary that none but persons of experience and sound judgment should have their control. Perfect integrity of intention may exist with utter injudiciousness; but the result cannot fail to be deplorable.

But if the public has been somewhat disappointed by the shortcomings of some, it cannot fail to be gratified by the promptness and energy of others, whom the emergency has called into action. We may point with great thankfulness to the good which has been done in this time of distress by our Ragged School teachers and their committees. The vast sums placed at the disposal of the police magistrates have not been hoarded; we read of three thousand persons receiving relief in one day at one police court alone; the same magistrate on the same day despatching an amount of £500, in addition, to the clergy of all denominations in his district, for eleemosynary purposes. Not only the magistrates, but the humbler officers of the law, have vied with one another in their efforts to forward the work of mercy, giving with hearty good will not only their leisure time, but a share of their hard earned wages. Considering that all this labour of love has to be performed in addition to the regular business of the courts, we meet with some singular instances of thoughtlessness on the part of those who have every

facility for lightening the task. Thus, the St. Katharine's Dock Company send a handsome donation to the Thames Police Court, coolly requesting the magistrate to distribute the amount among such of *their own labourers* as were rendered destitute by the frost stopping work in the Docks. If the work in their premises could not go on, it does not seem to be too much to expect that their own clerks might distribute their bounty. Ministers of religion have been active with visits and relief, with pen and with purse. The Corporation of the great City of London voted £1,000 to head a subscription of their fellow citizens; on the evening of the same day, the distribution began, and £500 was spent without delay, principally among the coal-whippers. And here we would remark, that valuable as this aid from the Corporation was, it would have been more gracious had it come earlier. The mover of the grant urged the vast sums derived by the Corporation from the coal dues; and then went on to say, that starving coal-whippers were breaking open bakers' shops to satisfy their hunger. This has, just a little, the appearance of charity under pressure—at least, so ill-natured people might say; we wish the money had been granted before the bakers suffered. In the West-end parishes of St. George's, Hanover Square, and St. James's, Westminster, the Poor Law guardians, feeling the insufficiency of the system of which they are the exponents, have, on their own responsibility, opened soup-kitchens for the poor. We understand that the Poor Law auditors have since informed the guardians that they will not allow this extra expense; it must therefore be liquidated by private subscriptions. The members of the Stock Exchange in two days raised £1,300, which was immediately sent to the various police offices of the metropolis, simply because that seemed the readiest way of putting it into the hands of the poor.

We have mentioned above the aid afforded by our Ragged Schools in this present trouble; and in those excellent institutions we think we have the nucleus of the very best machinery that could be applied to the case. The means of *getting at* the poor are more perfect here than anywhere else. The teacher knows something of the circumstances of each child's family, and can with ease find out all he wants to know of the other inhabitants of the district. The confidence which the poor have learnt to feel in the teachers and committees of these Schools would give them the best means of arriving at the truth in most cases; while certainly no class can be more thoroughly acquainted with the wants and actual condition of

the destitute in each district. It is, we trust, evident, that money will not be wanting; for, though the sum already given has been very large, it is as nothing, when the wealth of this great city is brought into comparison. The Ragged Schools then—established in all the most destitute quarters of the metropolis—might soon organize a thoroughly effective staff, without expense, for relief without delay. They would enlist the district visitors, the Scripture readers, the City missionaries, all conversant with the class whom it is desired to aid; if these were insufficient (as probably would be the case in the height of the pressure), surely there are many with leisure and practical business habits who are also blessed with health, strength, and above all, kind hearts, who can put their shoulders to the wheel for a few weeks, till the bitter season be past. Let a treasurer be appointed for each locality, and all that remains is to let the benevolent know through the newspapers where to send their gold, silver, or postage stamps. In a few weeks the frost must break; then there would be a call for all the labour that could be obtained; but the good that had been done would not soon be forgotten,—and the means of meeting a similar future emergency would have been rehearsed and perfected. The benefit that might be effected by this means has been demonstrated in a striking manner in Whitechapel and Spitalfields; in the latter district we may especially notice the New Nicholl Street Schools, with an attendance of nearly a thousand children. Here a soup-kitchen has been established with the most cheering results; food, fuel, and clothing being given with discrimination among a deplorably poor population—with no other expense than the actual cost of the articles, except advertisements in the public journals. We trust that the New Nicholl Street effort will have many as well organised compeers in other districts. We have no fear that volunteers of the useful class will be wanting for this work when called upon. There should not be any lack of help for those who help themselves, and who only as a last resource go to the "union," or have recourse to charity to keep body and soul together; and of such as these there are thousands starving. Even those who would rather beg than work, could not get work now if they would; and, mischievous as they are as a class, still hunger and cold are terrible to bear; and if here and there we feed a scamp among the honest poor, our store will bear the loss of his meal.

Is it not possible that some new kind of work might have been found for a large portion of the unemployed even during this frost?

To mention one slight circumstance only. Might not some thousands have been employed for a day or two in removing the snow and ice which was left to cover our streets with a mass of filth? And how many householders might find something about their own establishments which might give a day's or half a day's work to a poor man, while the housekeepers were actually deriving benefit themselves.

At the same time that we feel the dint of pity for the misfortunes of our poorer fellow citizens, we cannot deny that the present season has not been without cause for congratulation in the good conduct and gratitude of the one class, and in the manifestation of kindly feeling by the other. Let us hope that this sympathy will grow stronger year by year; happy shall we be as a nation if mutual respect is increased thereby between rich and poor. Should such be the case, as we sincerely trust it will, we may yet find cause for rejoicing in the sorrows and misery of the famous winter of 1860-61. D.

THE UPS AND DOWNS OF LIFE.

"If you would *only just please* to let me see the lady!" said a little beggar girl with an empty basket on her arm, to a surly cook, who opened the kitchen door at her knock.

"See the lady, ha?" repeated Mrs. Betsey—as she made the other servants call her, and who was by no means the most amiable of her sex—"See the *lady*, I guess! Aint *I* lady enough for a little foot-pad like you to see? I tell you I've got no broken wittles, and if I had I wouldn't give them to you, for henderin' me when I'm up to my eyes in business. Now off with yourself about the quickest!" shouted Mrs. Betsey, shaking her stout fist in the face of the little girl. "Besides, Mrs. Walton is dressing to go out, and she don't want to be hindered by such trash as you!"

"Oh, then," said the child, timidly, "if she's soon going out I'll sit down on the steps and wait for her. I promised mother I wouldn't come home till I saw her."

"Well, that's pretty well, too. Clear out or you'll freeze to death, for you hain't more than half clothed. Your lazy mother ought to be ashamed of herself, sitting at home by the fire, all dressed up, and sending you half naked into the street to beg her dinner. It would do me good to broomstick her—the proud, lazy thing!"

"Do you know my mother?" asked the child in amazement.

"No, nor I don't want to, neither!" replied Mrs. Betsey, tartly.

"I thought you didn't know her, if you called her proud and lazy. She's the dearest and kindest mother ever anybody had. The reason she don't work now is because she is sick."

"O yes, beggars are always sick, or blind, or lame, if you believe them; but their *worst trouble* is laziness. You needn't contradict me; I hain't been a cook in gentlemen's houses twenty years without larnin' to read beggars through and through just like a book! Now off with you or I'll start you quicker than you want to go!"

Betsey had really been hindered from her work in the kitchen, but surely it was no fault of the shivering child. Half a moment would have sufficed to tell Mrs. Walton that a child wished to speak with her, while the attempt to send her away had taken much longer. Betsey had never known want, had never been a mother, never felt the sweet spirit of pity, so that she could hardly be said to have a woman's heart in her bosom. She was a famous cook, and therefore, with all her failings, always found a good situation. She stepped back into her warm kitchen and stood shivering before the red coals in the grate. But the poor child in whose face she had shut the door drew her tattered shawl about her shoulders, seated herself on the cold stone steps, and strove to draw down her short and tattered garments over her bare, blue limbs. She occasionally clapped her hands and stamped her little feet to keep them warm. Mrs. Betsey heard the noise, and her conscience not being quite easy, she stepped again to the door.

"Why don't you run along, child, and get your basket filled, and not sit there freezing?"

"Why did you not let the poor thing in to warm herself?" asked Mrs. Walton, who that moment came to the door. "Does the child want to see me?"

"Yes, ma'am, of course, they all wants to see you; but it would take one servant's time to wait upon these 'ere beggars. I fancy, ma'am, that you wouldn't care to pay me two dollars a week to do it. If you did, ma'am, it's what I won't do for any lady!" and, placing her plump hands on her broad hips, Mrs. Betsey looked defiance at her. But Mrs. Walton was too well used to such implied threats to be much alarmed by them; so, going close up to the little beggar, she looked kindly in her face, and said, "Oh, you are the child I gave the pillow-case to; is your mother still sick?"

"Yes, ma'am; and she sent me here with a message to you, but—" and she cast a glance at the cook,—"but she didn't want any one else to hear it."

"Pho!" cried Mrs. Betsey, "your mother's very sensitive for a beggar woman! I don't believe she wants anything of you in the world, ma'am, but to beg more; and it is too bad thus to be hinderin' a lady that ought to be this very minute making her calls. Time you're as old as I be, ma'am, you'll understand such folks better."

Mrs. Betsey's hard-hearted counsel did not prevail. Mrs. Walton entered the house again, and bade the child follow her to her own chamber. "Now, tell me," she said, kindly, "the message your mother sent. What is your name?"

"Ellie Smith, ma'am; and when you gave me the nice pillow-cases, I took them home, and mother read the name written on them. She said that must have been your name before you were married, and that she once knew a young lady named Lucy Evans. Mother went to school with her long years ago, and loved her like a sister. She thought perhaps you were she, and that

God had sent me to your door. My mother was Ellie Blake. She told me not to say this to you before the servants."

"Not Ellie Blake, of Hadley, surely?" asked the lady, in surprise.

"Yes, ma'am, that was where my grandfather lived; but he and grandma, and uncle James, and aunt Emma are all dead now, and we're alone, mother and I."

"But where is your father, my child."

"He is dead too. He went West after he failed, to find us a new home, and we were going out there to live—so nice and funny, in a log cabin. But father got the chills and fever before he was ready to send for us, and had to come home. He was sick a very long time before he died, but we had everything nice, for mother taught music, till the baby got sick, and then she couldn't spare the time. She sat up all alone a great many nights, and then they both died. Uncle Samuel, father's brother, said he would bury them, but then mother must take care of herself and me. She went out again to her lessons some time, but now she can't go any more. She sold the piano and the watches and everything nice, and used the money till it was all gone; and then—and then—I had to go out a begging," and poor Ellie hid her bright face behind a corner of her tattered shawl, as if it was an act of shame to beg.

"Ellie Blake!" exclaimed Mrs. Walton. "Can it be?" and she wiped a tear from her eye. "How sick is your mother, Ellie?"

"Not too sick to sit up, but sick enough *not to work;* and you know that is *very sick* for ladies who haven't any husband to give them money!"

"Dear child!" cried Mrs. Walton. "But I must not keep you here. Take this little gold piece, and run straight home. Tell your mother that I am the very same Lucy Evans who loved her at school in Hadley, and that I am just as happy to find her now as if she were the richest lady in town. At three o'clock I will be at your house,—44, Bedford Street, is it?"

When Ellie had closed the chamber door, and her little feet sounded on the stairs, Mrs. Walton removed her rich bonnet and shawl, and sat down in a rocking chair, with her hands folded and her eyes closed. She had no heart left for formal visits that day. Her thoughts ran back to the days of her childhood, and her rural home rose as if by magic before her vision. The low, brown cottage, with the velvet green sward stretching down to the road,—the old well in full view, with its long sweep and swinging bucket,—the meadow dotted over by browsing cattle,—the barn with its rich harvests of grass and grain,—the stream where the cattle drank, and where she and Ellie Blake, her fair-haired friend, built dams and sailed boats with their brothers, and waded with bare feet over the silver bottom. Then the spreading oak, beneath which a merry group played housekeeping every week through the long summer, and with the leaves of which they trimmed the school-house before that dreaded "examination day," the acorns supplying them with cups and saucers. The old church on the hill-top, whose spire seemed to touch the clouds (they had not seen St. Paul's or St. John's then),—the dear old minister, who always said, "God bless you, children," when he met them,—and the green, silent churchyard, where he and most of his flock of that day now lay sleeping. All these scenes rose to her mind as they had not done for years before. But in the brightest of all these faded memories stood out Ellie, the friend of her infancy and childhood. So lovely, so gentle,

and so good, could it be that she was beating alone the floods of adversity? She was born in the big house of the village, and had prospects more promising than any girl in the rustic school. Her home was richer, her clothes finer, and, as she advanced towards maidenhood, her advantages were better than those of any other. But the most curious never looked coolly on her or fancied that she despised them. She was beloved by all, but by none more tenderly than by Lucy Evans, whose station was so much humbler than her own as to make Ellie's friendship seem like condescension. Before Ellie's marriage her father lost most of his property through a dishonest creditor, but had enough left to live as before. Mrs. Walton and she parted at that place where so many fond hearts are severed never to be re-united on earth—the marriage altar. Each went her chosen way, and their lots were cast widely apart. All that Mrs. Walton had been able to hear from her at home, was that Ellie's husband had failed, and gone with his little family to try his fortune anew in a Western territory. How often, in the great lonely city where she now dwelt, had the true-hearted woman turned away from the hollow friendships based on etiquette, and longed for one such sister spirit as Ellie Blake. She was too noble by nature to be ashamed of a poor relative or friend; too grateful not to seize the first opportunity of returning some of the many kindnesses she had received from Ellie and her family. Moreover she was a Christian woman, and saw God's hand in all these changes. She realised that it is he who lifteth up one and casteth down another, and that prosperity, as well as adversity, are sent to try the heart. He had showered his blessings on her, and, in the fulness of her love, she scattered with one hand what she received with the other. She was never restless under repeated calls, even when the applicants were unknown to her; now she felt a double joy—she could relieve the needy and at the same time gratify her own tender affection. Now did she truly thank God for wealth.

Mrs. Betsey wondered what on earth could have detained her mistress at home, and gave several hints that she should like to know, but Mrs. Walton did not see fit to gratify her curiosity; so she set it down on the score she had already written against the "proud little beggar," as she called Ellie. She ventured, after dinner, to tell the lady "she hoped she would not allow herself to be imposed on; that this little tramp was for ever in the street, and that when she first went begging she used to come with long ringlets, as yaller as gold, hanging down her back. I told her to go home and chop 'em off before she ever went begging agin. I told her how that a woman that had time to curl that head had time to earn her own bread. So, sure enough, the next time she came they were gone—chopped smack off!"

"That was too bad in you, Betsey," replied the lady. "She is a lovely child, and none are too poor to wear the ornaments which God gives them."

"Oh, ma'am, I do hate stuck-up hairs in poor folks—pride, poverty, and laziness always goes together, ma'am."

"No, no, you're mistaken there, my good woman. Suppose the five hundred dollars you have in Mr. Walton's hands should be lost, and your health fail you, you would then be poor enough; but nobody would make me believe you were therefore more proud or lazy than now."

Oh, it is a sad thing to see the hearts of the poor steeled against their fellows, when, perhaps, a step may bring them together in their sorrows.

(*To be continued in our next Number.*)

DR. GUTHRIE ON RAGGED SCHOOLS.

In our last number, page 14, we referred to the speech Dr. Guthrie delivered at the Ragged School Meeting, held in the Music Hall, Edinburgh, on November 25th, and said:—

"Would that such fervent eloquence were brought to bear more directly on our merchant princes and our manufacturing lords. Then might we expect a response that would surprise Dr. Guthrie even more than the results of his 'first plea,' respecting which he said, 'I was astonished at the result of my first "Plea for the Ragged Schools." It was like a shot fired from the Castle, and *it brought me more volunteers to man my boat* THAN SHE COULD CARRY.' Yes, and if he bring his eloquence to bear upon the wealthy, he will find his school-coffers supplied, though, perhaps, not filled to overflowing. The strength and safety of the Ragged School cause is in the people, and not in the Government, or any of its departments."

While our last number was publishing, containing this paragraph, the *Times*, of December 29th, had the following sentences:—

"EDINBURGH RAGGED SCHOOLS.—A few weeks ago an appeal was made to the benevolence of the public to make up the deficit of £700 in the funds of Dr. Guthrie's Ragged Schools, caused by the limitation of the Privy Council allowances, the alternative being held out of the dismissal of seventy children to the streets. So well has the appeal been responded to that Dr. Guthrie now announces that he has already received not £700, but £2,165."

The number of the Doctor's "volunteers being more than his boat could carry," obtained by his "first plea," and his recent eloquent speech having now more than filled his school-coffers, it is hoped his faith in the Christian public, who have thus furnished him with both men and money to carry on God's cause, will be in proportion to the confidence thus placed in him, or rather in the cause he advocates so eloquently. "Downing Street," the Doctor says, "is a shockingly cold place." We know it. And we fear that all loiterers in such a frozen region must suffer. Our advice is, keep in a clime where the warmth is more congenial to our nature, and which so generously aids the development of our powers for accomplishing the work we have undertaken.

We are indebted to an Edinburgh paper for the following full, and, we believe, correct report of Dr. Guthrie's speech on November 25th:—

Dr. GUTHRIE, who was received with loud cheering, said he would not detain the meeting long, after the full statement of the case, and the able, irresistible, and unanswerable speeches which they had heard in behalf of the poor children who were the objects of their care; but he must take the opportunity of returning, in the name of those children, his most hearty and grateful thanks to those gentlemen now on the platform who advocated their cause in Parliament—Mr. Black, Mr. Dunlop, and Mr. Mure—who, when others went shooting grouse, remained in London, very much to their inconvenience, after a long and weary session, to advocate the case of those who were ready to perish. And he had to return his most grateful and cordial thanks to Dr. M'Leod for his great kindness in coming from Glasgow at his request upon that occasion. And he hoped God would return a thousandfold to the bosoms and homes of their

friends their kindness shown to those who had few friends in high places, and whose cause he had pleaded in Downing Street with little success. But I am confident, continued the Rev. Doctor, that I will not plead with the people of Edinburgh with the same unfortunate results. Dr. M'Leod said it was cold here—it was far colder in Downing Street—a shockingly cold place that. I have seen a bunch of grapes put into a well, and when you took it out it was a bunch of stones. There are such things as petrifying wells, and I have seen a kind, good-hearted man go into Downing Street, and the next time I met him he was as hard s stone. It is an extraordinary place Downing Street. We have had little success there; but we'll have it there—(applause)—and we'll have it by the country telling on Parliament, and Parliament telling on Downing Street. I have no more doubt about that than I have about my own existence. As to Minutes of Council, I have now succeeded in understanding Bradshaw, but Minutes of Council beat my comprehension. But the short and the long of it, without Minutes of Council, is just this, that Parliament every year votes about £1,200,000 for the purposes of education; and of that large sum of money—I do not think it is too large—very far from it—I find no fault with the amount, but with the distribution—of £1,200,000 voted for education, they give £5,000 to educate those that must go to prison and the gallows if not educated. Where does the rest of the money go? I do not say it is pocketed by gentlemen in Downing Street—far from it. I believe they are very honest in the way they distribute it; but it goes for educating children in other schools; and what children are these? I will go to a Free Church school, to an Established Church school, to a Wesleyan Church school, and I will venture to say that there are nineteen out of every twenty of these children whose parents are well enough able to give them a fair education. And if you go to a Ragged School, you will not get one out of twenty of these children whose parents are able to give them an education. The money out of your pockets goes to educate those who do not need it, and not to educate those who do. And how, as has been already said, are the children dealt with who are criminals, compared with those children with whom we endeavour to prevent being criminals? The Government do not believe that prevention is better than cure. They think a wooden leg better than one of flesh and blood; and, as Dr. M'Leod said, and most happily illustrated, they will give those institutions £20 a-year that are set up to provide wooden legs, but those that are set up to prevent legs being taken off at all, they just give them 5s. a-year. That is a mockery. They say to me, "Now, Dr. Guthrie, there is a boy on the streets of Edinburgh, he is plainly on the way to jail: if you take him before he goes to jail, and save him from being a criminal, that is such an excellent, wise, Christian thing, that to help you to do that we will give you half-a-farthing a day." "I am very much obliged to you," I say. But that is not the folly—that is the penury, that is the niggardliness; but here is the folly. They say, "Now don't interfere; let him commit a crime! let him go over the precipice; let him get into the hands of the police; let him be put at the bar of the magistrates; let him be dragged by the cuff of the neck by a policeman along the streets; let him be shut up in prison; let him graduate in that way; and we think that is so much better for him and for the country, that while we give you half-a-farthing a day to save the boy from being a criminal, we think that plan so much better, that we will give you a shilling to try to cure him from crime." Now, I say, there never was folly like that in this world. I never knew of any Government, or of any department of Government, that committed such an outrage upon common sense as that. It is hardly credible, and yet it is true. Well, we went up to Government with that complaint; and as Mr. Black has told you, I tell you, that

I have been three times now at Downing Street; and as I told Mr. Lowe last winter, I have bidden them farewell. I shook the dust off my feet there, and if anybody goes to see it, it is there. Very well, we went to Downing Street. What did Mr. Lowe tell us? We took our statistics, and demonstrated that we had reduced the number of prisoners in Edinburgh from five per cent. to one—that we had reduced the number of juvenile criminals one-half, and that as the school filled the prison emptied. We told them that we had cleared the streets of Edinburgh of all beggars; that such a thing as a begging boy was not to be seen, though a dozen of years ago they swarmed like mosquitoes. We told them that we had discovered a remedy never discovered before. What answer did we get? It was clever. I was clean dumfoundered with it, and could say nothing at first. What the secretary said was this, "Oh, then," taking advantage of the information we gave him of the operation of the Ragged School, "Oh, gentlemen, that is no affair of mine, that is a matter of crime and police; go to the Home Office, and they will give you the money." I remember an old woman who, twenty years ago, told me, "I am starving." I said to her, "You have a parish." "Yes," she replied, "I must have a parish somewhere; but when I go to Edinburgh Workhouse they say I belong to Leith, and Leith says I belong to Edinburgh, and they have driven me back and fore for the last four years." They just played battledore and shuttle-cock with her. Such, very probably, would be our case. The Privy Council tosses to the Home Office, the Home Office tosses back to the Privy Council, and so on; I fancy we should be like a shuttlecock going between the two for the next three twelvemonths. Oh, but I have more hope in the goodness of our cause, and in the backing we will get in Edinburgh in the appeal we have to make. Our position is neither more nor less than this, that we were led on the ice by Government. The Government opened the way for us; we bought Marionville and set it up, incurring a large expense, and coming under great obligations. We were determined not to get into debt, but we are in that position now, that in consequence of the alteration on the Minutes of Privy Council we will be £700 in debt if we are to maintain our establishments. And, therefore, what I wish the public to understand is this:—We are to make an appeal to the public in Edinburgh; we do not wish any one to give to the subscription that is now to be made, so as to diminish by one shilling what they give as annual subscribers. What we wish is, that the public of Edinburgh shall tide us over the next twelvemonths, make an extraordinary effort, and put us in the position that we shall not be required to dismiss any of these children, in the hope that before another year comes round these Minutes of Council will be abrogated and changed, and we put in the position in which we ought to be placed, considering the service that we are to the community. Our annual subscription will take place as usual in January. I do not know whether we shall hold an annual meeting, having had this one, but this week and next we propose to send subscription books and collectors through Edinburgh. We do not want a single shilling that will interfere with any one's annual subscription in January next; but there are subscribers in town who are able to make a great effort, and will do it, rather than see the children turned to the street. Besides, there is a very large number of kind-hearted people in the city who have never contributed to our schools, because they said we had enough already, but who will help us in the present extremity. Some people may say that to subscribe will have the effect of inducing Parliament not to recognise our claims; but I am satisfied that it will have the contrary effect upon Parliament. We must either sink into debt, and, by accumulating debt, sink the whole concern, or cast seventy children overboard. It will be a black day for Edinburgh when these children are cast into the streets—when hey

will be compelled to leave our happy school and their happy home, and lie, like houseless dogs, at the stair-foots, and go to ruin. I hope that day will never come; it will be a dark day for Edinburgh if it does; and if these children are thrown upon the streets, and taken to the prison, let them put on the door of the prison, "Under the patronage of Her Majesty's Privy Council." It is clean contrary to common sense and to the best interests of our country to carry out the present policy. We have saved the country a thousand criminals, and we have given her a thousand citizens. If we had gone to Downing Street with some other tale, we might have got patronage. "They made beautiful practice," I read in the newspapers the other day; "the first shot was loose; then they got the exact measure, the officer got fifteen degrees, and then the Armstrongs made beautiful practice. Every shell dropped into the place which they wished, and as every shell dropped twelve saddles were emptied." Sir William Armstrong, by his genius, makes a gun that can send a shell five miles away and kill a score of men, and they make him a knight, and give him a ribbon, perhaps a pension. I do not quarrel with that; and if, by my ingenuity, I could invent a gun that could send a shell ten miles instead of five, and kill forty instead of a score, I would be welcomed in Downing Street, and I would perhaps get a coronet. Oh, it fills me with indignation that, if men invent a plan, whereby hundreds of thousands of poor creatures are saved, you go up to Downing Street, and you hardly get common civility—at least they show you the cold shoulder, if they do not turn you to the door. I say that is intolerable—it is clean contrary to the whole spirit of the country, which is to help the weak, and let the strong fight their own battle. At Lucknow they strove first to save the women and the children—that was Havelock's, Outram's, and Colin Campbell's plan—they saved the women and the children, and carried them safely through the deadly street, and they let the men fight for themselves. And so at that tremendous wreck, three or four years ago, at the Cape of Good Hope, when the great mass of the passengers could not be saved, the men stood up on the deck, and formed a lane on that breaking-up ship, and it was not Napoleon's cry at Waterloo, "*Sauve qui peut*," "Save himself who can;" but, to the everlasting honour of their country and its army, these soldiers stood as if on parade, and the women and children passed through the lane, and they remained every man of them to perish. That is the spirit of the country, but not the spirit of the Privy Council. The spirit of the Privy Council is, out of the public pocket to educate the children of gentlemen. A genteel country this. They give money to our Universities and other public institutions. Do I quarrel with that? If my excellent friend Professor Blackie were here, I would save him putting in his protest against my speech by saying that I wish to see a great deal more done for literature and science. But they take the children of gentlemen, of manufacturers, of merchants, of shopkeepers, of tradesmen and artisans; and these poor creatures that have none to care for their souls, says Mr. Lowe, "We have nothing to do with these." We will make him have to do with them. That is a thing we will not stand. It depends on you. I will blush for my country and for Protestantism if these poor children are not fully cared for. I will be ashamed to look in the face a poor Papist Irishman, whom I saw in a house in the Cowgate some years ago, surrounded, as Pat usually is, with a pretty large family; and who, when I asked if one of the children, a fair-haired lassie, was his, said, "Oh no, plase your riverence; she's nothing of the kind; but she's a poor child; her father and mother died next door, and she had not a creature in the wide world to care for her; so, though I had plenty bairns of my ain, I said to Mary, we'll take her in—and plase your riverence, we've never missed the lassie's bit o' food." Now, I say to

you, "You'll never miss the bit of food" of these children, which I ask in the perfect confidence that before another year is come and gone we will have this remedied. I was astonished at the result of my first "Plea for Ragged Schools." It was like a shot fired from the Castle, and it brought me more volunteers to man my boat than she could well carry; but I will be more astonished if I do not succeed in the appeal I am now making. We will go to Parliament, and if we do not succeed there, we'll go to the Throne. And why not? We have got a mother on the Throne, and a better mother there is not in all the land—we will go to the Throne; but my hope is in a higher Throne—my hope is in the Father of the fatherless and the Stay of the orphan. I never felt more the weight of any cause I had to plead. The question is, for these children, vice or virtue, purity or prostitution. Are these boys to be honest men, or to be allowed to become thieves? And these girls, fast forming into womanhood, if we are compelled to shut our doors upon them, other houses will open to them. I feel inadequate to this appeal. I appeal to the God of the poor, and I cry, "Arise, O God! and plead the cause that is thine own." Well did Dr. M'Leod say that the best proof of a revival would be the support of this work. Prayers are well; but I say there is not a prayer that will go up from Edinburgh, from these charities, these prayer-meetings, the Music Hall, Assembly Hall, and Carrubber's Close—there will be a sheet of adamant between the heavens and these prayers unless this appeal is answered; for I hear the voice of Jehovah coming down, and it says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free"—that for America; this for home, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily—then shalt thou call"—then it is when ye have done that—"then shalt thou call, and the Lord shall answer."

THE COSTERMONGERS OF LONDON.

The account given of the ancient Billingsgate ladies answers exactly to the costermongers and their wives of the present day, who are just as careless and improvident; they are merry over their last rope of onions, and laugh over a basketful of stale herrings. There is a colony of these singular people in the Lower Road, Islington, where (in Ward's Place) a student of human nature may learn much that books will not teach him. They have little religion, and less politeness. In person they are tolerably clean, but they are not at all particular as to decency, and are habitually foul-mouthed. Some of the younger men are tall, strong, and fearless; some of the girls are exceedingly good-looking, but quickly lose all modesty of demeanour, and become masculine both in word and deed. The older men and women are frequently reduced to the most deplorable wretchedness; while the children tumble in the filth that surrounds their dwellings, and learn to curse and swear as soon as they are weaned. At night, the donkey, the children, the mothers and fathers — for not uncommonly there are several families in one hovel—all huddle together in the same rooms. The stock-in-trade—fish,

fruit, or vegetables—is stored, amidst miscellaneous filth, under the press bedsteads, to be hawked afresh the next day. They go to market very early in summer, and as soon as it is light in winter, purchasing the cheapest stock—fish, fruit, and vegetables—when there is a glut, or a better commodity, when the price is reduced by its remaining on hand. They sell their bargains in the poorer streets, at a small profit, making their chief advantage by using false weights and measures. They are content to live very hardly, and are seldom habitual drunkards, though often, in extremely bad weather, they resort to drinking in mere despair; and in absolute destitution, have no refuge but the workhouse, where they remain till the guardians give them a new start by advancing them a few shillings, frequently as little as 2s. 6d., and scarcely ever more than 7s. 6d. or 10s. On this they will trade for months. When such advances are made by private hands, in the way of loans, they generally repay them. Nor are these apparently unhappy and mischievous folks entirely useless to the community, for it is chiefly through their agency that cheap fish, fruit, and vegetables are brought to the doors of the working-classes, who, in their absence, would seldom be able to benefit by the bounty of nature in abundant seasons.—*City Press.*

"THE LIBERAL SOUL SHALL BE MADE FAT."

Proverbs xi. 25.

"How is it, Betty," said a minister to a poor woman who was always observed to contribute something, whenever a collection was taken; "how is it that I always see you drop something in the plate? Where do you get it?"

"O, sir, I do not know," she replied, "the Lord knows my heart and good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me, and when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little, take this, and do what you will with it."

"Five dollars, sir!" said she; "I never had so much money in my life; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one person who gave him three dollars, and another gave him one, both of which were regarded as very liberal donations. Happening to come to this poor woman, he asked what she would do?

"Put my name down for five dollars."

"Five dollars!" said he; "why, where did you get it from?"

"O, sir," said she, "I got it honestly; put my name down."

She gave him the money, and in about two weeks from that time she received a letter informing her that a friend had just left her five hundred dollars.

How often do we see fulfilled that Scripture, "There is that scattereth, and

yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24.

"Largely thou givest, gracious Lord!
Largely thy gifts should be received;
Freely thou givest; and thy word
Is—'Freely give.'
He only who forgets to hoard,
Has learned to live."

JOHN BULL AND HIS NAUGHTY BOYS.

"Mr. Bull, although I am a ragged boy, and undeserving your attention, will you pardon my asking you a question or two?"

"Yes, my boy, only you must be alive."

"Well, then, why do you allow your policemen to put us children into prison?"

"To punish you for doing wrong."

"Well, I know, Mr. Bull, we do many wrong things; but some of those things we can't help doing. Our fathers and mothers sometimes beat us and turn us out of doors. We are obliged to do the best we can. Some of my hungry brothers steal bread, and other things, in order that they may not starve."

"You have Reformatory Schools, and Industrial Schools, and Workhouse Schools, and what else do you want?"

"Why, to get into them, Mr. Bull, without going first to gaol."

"The law says, that justices shall commit you to prison at least for fourteen days, and then may send you to a Reformatory School for at least two years."

"Just so, Mr. Bull; but I don't see the good or the kindness of this. If you send us to a bad gaol, you will have more work to do in reforming us; and if you send us to a good gaol, why a fortnight or three weeks won't do us much good; and if you send us to a Reformatory School, ten to one we shall like the gaol better; besides, it is no easy job to make and consider us honest after you have put us into felons' company."

"Well, crime must be punished; the law must be respected."

"So I know; but then there are many ways of punishing. My country, I know, sins dreadfully, but I hope her sins may be forgiven. The Indian mutiny was a great punishment; but if I had had the power I would have prevented it. The law of the Bible is against all liars and wicked people, and that law, I know, must be regarded; but somehow or other, God is merciful."

"I'm sure, my children, I have done much for you."

"On the part of my brothers and sisters, I heartily thank you, Mr. Bull, and I promise you that my brothers and I will fight for you whenever you want us; we'll always be ready to serve you by land or sea. We'll stand like a rock on your shores; against all dangers we'll protect your sons and

your daughters from the Russian, the Sepoy, and the Chinaman; and we'll defend your flag in any part of the world; only don't send us to gaol before you send us to school: teach us first what's right, before you punish us for what's wrong. Give us a chance of getting a good name, before you put the prison brand upon us."

"My lads, I know that most of you that have been sent to Reformatory and Industrial Schools have behaved well. Some died bravely in the Crimea, some in the Indian mutiny; many there are in her Majesty's ships all over the world, and many are doing well in her colonies; still, as it is my way of punishing crime, I don't know that it can be given up all at once. But I feel there is some reason in your petition, and my experience is, 'once in gaol, always in gaol.'"

"It was, I know, your fashion, Mr. Bull, to hang or transport men, women, and children for little offences; but you gave that up, and you have had no good reason to regret it. Now, suppose you were not to send us to prison when we who have no homes are found wandering about; when any of our naughty brothers and sisters seeing so many things in the world that belong to you, should, in a wicked mood, take one of them to get a little bread to eat; but to send us right away to school, and if you wished it, the schoolmaster, instead of the turnkey, could give us a whipping, which would not do us any good, but it might be some satisfaction to you. Going to gaol, 'the poor man's hotel,' makes so much of us; there we have a room, bed, table, all to ourselves—the turnkey brings us our meals without even giving us the trouble of ringing the bell. Then when we leave the gaol we can tell others all about it, and when we see many of the big-crime fellows that have been to prison, we can be as big as they. We are then all alike; chums—hale fellows—ready for any job. Now, excuse me, Mr. Bull, but I can't think you ever intended those fine peelers, those large black vans, those strong-doored palaces, with iron gratings before the windows, for us children. Besides, I don't think you ever considered that, somehow or other, all the young gemmen and ladies keep out of those places. If the gaol is good for us, why not for them? I know 'tisn't good, and therefore I don't wish you to send them there, though I know they are as bad sometimes as we, or ought to be."

"Well, boys, I hoped that you and your friends would have been satisfied with the alterations I have made; but I know there are those who think it wrong to send you to prison."

"Very good, some very good, Mr. Bull; but those of us who live in the big City of London are sent from the justices to the school, and not to the prison, as we who live in the country are."

"Stop! Stop! You don't mean to accuse me of partiality of having one law for one place, and one law for another?"

"So 'tis, Mr. Bull; in London they need not send us to gaol, but in the country they must send us before they put us into the school."

"Ah! that shall be altered before long, take my word for it."

Compare 17 & 18 Vict., c. 86, s. ii; and 17 & 18 Vict., c. 169, s. xxxv.

CONFERENCE ON RAGGED SCHOOLS.

A CONFERENCE was held at Dee's Hotel, Birmingham, on January 23rd, for the purpose of discussing the question of providing for the education of neglected and destitute children, and the duty of the Legislature and Executive Government in reference to the subject.

There was a numerous attendance. The Right Hon. Sir John Pakington, M.P., presided. Also present the Earl of Shrewsbury, Earl of Lichfield, Lord Lyttleton, Lord Calthorpe, Viscount Ingestre, M.P., the Hon. and Rev. G. M. Yorke, the Hon. Major Anson, Mr. Spooner, M.P., Mr. Scholefield, M.P., Sir Baldwin Leighton, M.P., Mr. R. Hanbury, M.P., the Rev. Dr. Guthrie, the Rev. Dr. Miller, Archdeacon Hone, Mr. M. D. Hill, Recorder of Birmingham; Mr. A. Ryland, Mayor of Birmingham; Miss Carpenter, Miss Isa Craig, Dr. G. Bell, Edinburgh; Rev. W. C. Osborne, Bath; Mr. R. Baker, Inspector of Factories; Rev. W. Gover, principal of Saltley Training College; the Rev. Dr. Mackenzie, Mr. C. Ratcliffe, &c.

Before proceeding with the business of the Conference, the Secretary, Mr. Ratcliffe, stated that letters, apologising for their absence, and expressing approval of the objects of the Conference, had been received from the Archbishop of Dublin, the Earl of Harrowby, Lord Stanley, Lord Brougham, Mr. Black, M.P., Mr. Monckton Milnes, M.P., Sir J. Coleridge, and the Earl of Shaftesbury.

[Lord Shaftesbury, in writing to the Editor of this periodical on the subject of the Conference, states,—

"I signed the paper, with the explanation that it was simply to assist the *full rights* of the class of ragged children to the same public care, and the same public aid, as any others of the community.

"Having done this, I will go no further with the conductors of the Conference. I utterly repudiate all assistance from the Committee of Privy Council on the conditions they impose; and, so far as my counsel could be of avail (were the officials even to show now something like humanity and common sense), I should say to the teachers and those in authority, 'Accept nothing that can, in the least degree, give a power of inspection, control, or interference, however limited, to the Privy Council over your religious instruction; allow that but for a moment, and your independence and the source of your success are gone.

"'If the Privy Council are wise enough, and kind enough (both improbable if we judge by Mr. Lingen's language) to offer aid for Emigration or Industrial Classes, well and good; accept it, and admit any amount of Inspection; but every other offer reject at once without an instant's delay.'"

It is needful to give this quotation to explain how far his Lordship approved the objects contemplated by this Conference.]

The Chairman dwelt, in his opening speech, upon the inconsistency of the Lords of the Committee of Council on Education voting from the Parliamentary Grant support to schools for the education of the well-to-do mechanic, artisan, and shopkeeper, whilst they systematically refused any aid to a school for the education and moral elevation of the children of the extremely poor, destitute, and depraved portions of society.

Mr. Hill, the Recorder of Birmingham, moved :—

"That obedience to the laws of God and man is powerfully promoted by the diffusion of sound knowledge, and the training up of the young in the exercise of the great duties of life; wherefore it is incumbent on the State to ensure education to all children for whom their parents are, through poverty, unable, or, through ignorance, unwilling to provide it."

Mr. Scholefield, M.P., in seconding the resolution, observed, that he had no connection with the movement beyond a feeling of sympathy for the work upon which they had assembled.

Miss Carpenter, at the request of the chairman, read a paper upon "Ragged Schools" and their beneficial operation.

Archdeacon Hone thought the resolution enunciated a great principle, which had really nothing to do with the object of the Conference, inasmuch as they were called upon to make a broad and general declaration that it was the duty of the Legislature to provide education not only for the children whose parents were unable to afford them that education, but also for the children of parents who were unwilling to do so.

Lord Lyttleton said the object of the resolution was not to prove education, but to ensure it.

After a short discussion, the resolution was amended, in order to meet the views of Archdeacon Hone, and, on being put to the meeting, it was agreed to.

Dr. Guthrie moved the second resolution :—

"That neglected and destitute children constitute a very large class of the community, yet that no educational aid is given for their education from the Parliamentary Grant comparable to such as is given to such classes of schools as already receive Government assistance.

The Earl of Shrewsbury and Talbot seconded the resolution. He had not the advantage of any personal experience in the matter, but he had an ardent desire to make provision for the social condition of the working classes.

Some discussion ensued, in which Sir B. Leighton, M.P., the Rev. H. Hamilton, and Mr. Hanbury, M.P., took part, and the resolution was then adopted.

The Rev. Dr. Miller, next moved :—

"That the experience of the last eighteen years has proved that this portion of the population is reached in many districts to a considerable extent, and can be effectually reached by Ragged and Industrial Schools; but that schools of this class, which, to be good, involve much greater expenditure than ordinary schools of this class, cannot be permanently supported in the required efficiency, or extended to all the districts requiring them, by voluntary aid alone."

Lord Ingestre, M.P., seconded the resolution, which, after considerable discussion, was agreed to.

Lord Lyttleton briefly moved, as an addition to the third resolution :—

"That it is therefore the duty of the State to give liberal financial aid to such schools, availing itself, as in the case of Reformatories, of that voluntary effort which is an essential condition to our success."

Mr. Spooner, M.P., seconded the resolution, and contended that it was one of the first duties of society to provide for the education of the working classes. At the same time he did not pledge himself to support the system upon which the Privy Council distributed educational grants. On the contrary, he believed that very large sums of money, which might be beneficially employed, were foolishly wasted.

The resolution having been adopted, and a committee appointed to carry out the object of the Conference, a vote of thanks was, on the motion of Mr. Hanbury, M.P., passed to the chairman, and the proceedings were brought to a close.

A public meeting was held in the Town Hall in the evening, which was well attended. The Mayor of Birmingham (H. Ryland, Esq.) presided.

Dr. Guthrie, with his usual eloquence, moved the confirmation of the resolutions adopted by the Conference, and which was seconded by Mr. Scholefield, M.P., and agreed to.

Mr. Hill, the Recorder, Dr. Miller, Mr. W. Roskens, Dr. Wilson, and Lord Lyttleton, addressed the meeting.

Correspondence.

PRAYER-UNION FOR RAGGED SCHOOLS.

To the Editor of the Ragged School Union Magazine.

Sir,—There are few who know the power of prayer, especially of *specific prayer*, who will not concur in the Suggestion of "Q. in the Corner," for a weekly concert of prayer of Ragged School teachers. As John Foster said of missionary enterprise generally, so may it be specially affirmed of the labourers among the outcast or destitute classes, that "if the whole, or the greater number of the disciples of Christianity, were to combine, that heaven should not withhold one single influence, which the very utmost effort of conspiring and persevering supplication could obtain—it would be the sign that a revolution of the world was at hand." It was when the disciples "were all with one accord in one place," that the Pentecostal baptism of the Spirit came. So, if we earnestly crave the same rich spiritual blessings for our poor scholars, we must pray as earnestly, at some pre-appointed hour, if we cannot have a pre-appointed place.

I think, however, that it is desirable to add to the five points indicated, another of equal importance—namely, the *Ragged Churches*, conducted in our schools. I fear that sufficient attention is not directed to this movement, although its importance cannot be exaggerated or it does. F for adults what the collective addresses do for juveniles; and thus not only familiarises them with the usual forms of public worship, but supplies a place where the poorest can hear the Gospel preached, without feeling that he is *iced down* by pseudo-respectability. Thus, by God's blessing, Ragged Churches have had the privilege of *initiating* that general movement for preaching the Gospel to the very poor, which has culminated in the services at theatres and concert

rooms. But more even than this, Ragged Churches are doing regularly what after all is only done occasionally in theatres.

That Ragged Churches are appreciated by very many of the class for whom they were devised, I am glad, after nine years' labour in this field, to testify. One fact, however, will show that this is not the mere assertion of enthusiasm. By the Report of the Ragged School Union for 1856 it appears that twenty-eight such services were then conducted, at which not 1,000 persons attended, or 35 per service; but by your Report for 1860, it appears that Divine worship is now conducted in no less than 93 Ragged Schools; the attendance being 4,762, giving an average congregation of 51. That this labour has not been in vain, many facts testify. Some have died triumphantly, who never heard the Gospel save in the Ragged Church. Many, too, bear living witness that the grace which saved the beggar Lazarus and the woman of Samaria has not passed them by unnoticed.

Whilst, then, such manifest progress is a cause of gratitude to Him who can alone give success to any experiment, ought it not to call forth the earnest prayer of Ragged School teachers that the Spirit may so breathe upon these dry bones that they may live? Preachers we have, to whom the poor gladly listen; but what is wanted is *power* to accompany the word preached, so that the heart may be reached as well as the head, and the message thus become one of "life unto life." Hence, I hope that those who concur in the suggestion for a Prayer Union for Ragged Schools, will not forget those who superintend the London Ragged Churches; for then we may anticipate that the preachers will speak with unction, and the congregations hear to salvation.

I cannot close this letter without referring to a case which strikingly proves what private prayer can do for a Ragged Church. Prior to conducting the service one morning in December last, the preacher was led to pray more earnestly than usual that the Lord would so use the word that some sinner might be struck down, like Ahab, by a "bow drawn at a venture." After the service, a young man, who had just arrived in London, and attended the Ragged Church for the first time, came up to the preacher in such an agony of spiritual conviction as to make every limb quiver. The sermon had brought to remembrance past scenes of mercy, he said, and brought present sins before him in all their terribleness; yet the discourse, from its special character, seemed to the preacher not to bear any reference to this case. The preacher forgot, at the moment, the special prayer, though God in his bounty had so fully answered it. Thus, we have now such striking incentives to prayer for Ragged Schools and Ragged Churches, that the Lord seems to be almost audibly saying, "Prove me *herewith*, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." For as the first moiety of the present century was a time of energetic activity, let the latter half be a time of prayer, and the conversion of myriads will crown our labours.

A Ragged Church Preacher.

Notices of Meetings.

ROBERT STREET, NEW CUT.

THE annual meeting was held December 21, at the York Road Chapel, Lambeth. The chair was taken by Joseph Payne, Esq., Deputy-assistant Judge. Mr. W. H. Miller said that no place could be found more suitable for Ragged Schools than the New Cut; but he thought they might be advantageously enlarged. The lease of the Victoria Theatre would shortly expire, and he would advise them all to put their shoulders to the wheel to obtain the same. To show that his heart was fully in the work, he might mention that since he had been delivering lectures, &c., for the benefit of Ragged Schools, he had handed over to them £665 11s. 6d. The report stated that during the year, in the Boys' School, there had been an average daily attendance of 72, and in the evening, 14; 65 had obtained employment, and 6 had joined the South London Shoe-black Brigade; 145 had been admitted. In the Girls' School in the same period, 157 had joined. The daily attendance had been 83, evening 15; 24 gone to situations; 47 gone to pay schools; 30 are able to read the Scriptures. The Sabbath Schools are going on very prosperously, as numbers of children have given evidence that they love the Sabbath day the best of all the seven. The adult Bible class has 27 in attendance. Depraved mothers and fathers have been reformed, and are now seeking Jesus. In the Penny Banks 2,586 accounts have been opened, £861 has been paid in during the year, and £747 7s. has been withdrawn. The balance-sheet exhibited a deficiency of about £37. The Chairman, in his usual poetic manner, urged the adoption of the report, and in a lengthy speech recommended the claims of the schools to all present. The Rev. J. C. Napleton moved, and Mr. G. M. Murphy seconded, the adoption of the report, which was carried; addresses from other speakers, and a vote of thanks to the Chairman closed the proceedings.

FITZROY MARKET.

THE ladies' committee of the members of the mothers' meeting, in connection with these schools, gave an evening's enjoyment on the 3rd January to about 300 children, and as many of their parents as could attend, in the school-room, Hertford Street, Fitzroy-market. Tea and cake were served; after which the Rev. Richard Parrott, the minister of Fitzroy Chapel, and the Rev. William Gill, addressed the children. Mr. R. Swaine then gave a lecture on toys, during which he drew the attention of his hearers to a gigantic Christmas tree, about sixteen feet high, and about eighteen feet in diameter, which appeared at one end of the room, literally loaded, not with toys, so much as with articles of clothing for those who had behaved best during the past six months. As soon as the lecture was over a patch-work quilt, made by the pupils of the school, fell to the lot of Mary Christie, the daughter of a labourer. Mrs. Clow and the ladies' committee, assisted by Mr. Clow, the Rev. Richard Parrott, and Mr. Moleneux, the hon. secretary, then distributed the gifts to both the parents and children, all of whom appeared much delighted with the proceedings. Besides the articles of warm clothing, tea, sugar, fruits, &c., were also given, as far as the means at the disposal of the committee enabled them. It was stated that none of the funds of the school had been touched to add to the Christmas tree.

POTIER'S PLACE, BERMONDSEY.

ON the 8th January the new Ragged Schools in connection with St. Mary's, Southwark, were inaugurated in the presence of a highly respectable company. These schools are situate in Potier's Place, Bermondsey New Road, within a very short distance of the Bricklayers' Arms, Old Kent Road. Austen Henry Layard, Esq., M.P., took the chair. The meeting having been opened with a prayer by the Rev. Mr. Snape, he proceeded to lay before the meeting a financial statement, which showed that £560 had been received, but still there remained a debt due to the builder of £164, which he had no doubt the liberality of the public would soon supply. He congratulated the meeting on the kindness of their new member, Mr. Layard, coming amongst them on the present occasion. Mr. Layard addressed the meeting at considerable length on the benefits of education, and the great good

effected by the establishment of Ragged Schools. The Rev. W. Cadman moved a resolution, that having heard the incumbent's statement, the meeting desired to express its thankfulness to Almighty God for what had already been accomplished. The Rev. Mr. Howlett seconded the motion, which was put, and carried unanimously. Several other addresses were delivered, and a vote of thanks to the chairman terminated the proceedings.

SHOE LANE.

On January 16th an interesting meeting was held in the School-room, on the occasion of the 14th anniversary of this school. The room was tastefully decorated with evergreens, mottoes, and flowers. V. Ridler, Esq., presided. The report furnished details of the effective working of the Day, Evening, and Sunday Schools; the Mothers' Meeting, the Penny Bank, the Lectures, the Distribution of Clothes, Soup, &c.

The meeting was addressed by Mr. Flowers, Mr. Gent, Rev. Mr. Eberle, Rev. Mr. Badham, Mr. Scott, and Mr. Ashdown.

QUEEN STREET, MANCHESTER.

On January 4th the children had their annual Christmas treat. The room was tastefully decorated with evergreens and banners. There was a large number of visitors present, including several of the superintendents and secretaries of other Ragged Schools in the City.

There were present 312 boys and 274 girls, those children only being admitted who had been regular in their attendance at school. The Rev. James Bardsley, Rector of St. Ann's, presided. To each scholar was given one pound of currant loaf, and a plentiful supply of coffee.

Addresses were delivered by the Chairman, the Rev. Samuel Bardsley, and J. W. Bradsley, of Liverpool, Thomas Turner, Esq., of Mosley Street; Mr. Thomas Wright, the prison philanthropist; Mr. Johnson, Secretary to the Manchester and Salford Ragged School Union; Mr. Plovis and Mr. H. Goodwin, the superintendents of the boys' school. Between the addresses, several well-known favourite Ragged School hymns were sung by the children. The following hymn was sung by the girls alone, which was exceedingly pretty:—

Oh should those hours which here we spend
Pass lightly from the mind,
As sunbeams on the dancing wave,
Leave darker shade behind?
We wandered idly on the streets,
No hope of God above,
'Till to the Ragged School we came,
And heard of Jesus' love.

The following prizes were distributed to the most regular, cleanly, and best behaved boys and girls. Twenty-four white shirts, eighteen print dresses, and twelve books. The interesting proceedings of the evening closed by the children singing a parting hymn, commencing "When shall we all meet again?" Each of them, upon leaving the school, received an orange.

St. Ann's Ragged Schools were opened in September, 1854. They are now the largest Ragged Schools in Manchester. The numbers present on each Sunday during the present winter have been about 700. The children admitted are quite those of the destitute class; a large proportion of them have been in prison several times. The schools are opened one night in the week for secular instruction. On Sunday each child is taught a text of Scripture, which forms the basis of the evening's lesson, and which is printed upon small slips of paper, which they take to their homes.

There is also in connection with the school a Penny Savings' Bank, which is progressing favourably. The whole of the work is carried on by voluntary superintendents and teachers, who cannot but feel grateful to Almighty God that he has been pleased so abundantly to bless these schools, and that they have been permitted to labour in so important a portion of the Gospel field.

On the following Saturday, a teachers' meeting was held in these schools. The Rev. James Bardsley, M.A., presided; there were upwards of sixty teachers present. After tea the teachers presented Mr. Goodwin, their much respected superintendent, with a richly bound copy of "Matthew Henry's Commentary," and also a handsome copy of "Butler's Analogy of Religion," upon the occasion of his leaving the school for St. Aidan's College, Birkenhead. Addresses were delivered by the president, Mr. Goodwin, Mr. Clymer, superintendent of the girls' schools; Messrs. Wilcox, McCann, Mort, Taylor, and Hughes. Mr. Goodwin has been connected with these schools nearly from their commencement, and his loss will be deeply felt by all interested in the work at St. Ann's Ragged Schools.

BENSON'S WATCHES.

"Perfection of Mechanism."—*Morning Post.*

Gold 5 to 100 gs. Silver 2 to 50 gs.

Send Two Stamps for Benson's Illustrated Pamphlet, descriptive of every construction of Watch now made, with their prices.

Watches sent to all parts of the Kingdom free by Post, or to India and the Colonies for 5s. extra.

33 & 34, LUDGATE HILL,

LONDON, E.C.

ESTABLISHED 1749.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

50, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to insure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

PERSONS ABOUT TO DECORATE

SHOULD INSPECT

SILAS TUCKER'S

Splendid Assortment of Paper Hangings,

At his Warehouse,

234, HIGH HOLBORN,

Ten doors East of Little Queen-street, London.

Estimates given for every kind of decoration; also for general repairs in town country.

rooms. But more even than this, Ragged Churches are doing regularly what after all is only done occasionally in theatres.

That Ragged Churches are appreciated by very many of the class for whom they were devised, I am glad, after nine years' labour in this field, to testify. One fact, however, will show that this is not the mere assertion of enthusiasm. By the Report of the Ragged School Union for 1856 it appears that twenty-eight such services were then conducted, at which not 1,000 persons attended, or 35 per service; but by your Report for 1860, it appears that Divine worship is now conducted in no less than 93 Ragged Schools; the attendance being 4,762, giving an average congregation of 51. That this labour has not been in vain, many facts testify. Some have died triumphantly, who never heard the Gospel save in the Ragged Church. Many, too, bear living witness that the grace which saved the beggar Lazarus and the woman of Samaria has not passed them by unnoticed.

Whilst, then, such manifest progress is a cause of gratitude to Him who can alone give success to any experiment, ought it not to call forth the earnest prayer of Ragged School teachers that the Spirit may so breathe upon these dry bones that they may live? Preachers we have, to whom the poor gladly listen; but what is wanted is *power* to accompany the word preached, so that the heart may be reached as well as the head, and the message thus become one of "life unto life." Hence, I hope that those who concur in the suggestion for a Prayer Union for Ragged Schools, will not forget those who superintend the London Ragged Churches; for then we may anticipate that the preachers will speak with unction, and the congregations hear to salvation.

I cannot close this letter without referring to a case which strikingly proves what private prayer can do for a Ragged Church. Prior to conducting the service one morning in December last, the preacher was led to pray more earnestly than usual that the Lord would so use the word that some sinner might be struck down, like Ahab, by a "bow drawn at a venture." After the service, a young man, who had just arrived in London, and attended the Ragged Church for the first time, came up to the preacher in such an agony of spiritual conviction as to make every limb quiver. The sermon had brought to remembrance past scenes of mercy, he said, and brought present sins before him in all their terribleness: yet the discourse, from its special character, seemed to the preacher not to bear any reference to this case. The preacher forgot, at the moment, the special prayer, though God in his bounty had so fully answered it. Thus, we have now such striking incentives to prayer for Ragged Schools and Ragged Churches, that the Lord seems to be almost audibly saying, "Prove me *herewith*, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." For as the first moiety of the present century was a time of energetic activity, let the latter half be a time of prayer, and the conversion of myriads will crown our labours.

A Ragged Church Preacher.

Notices of Meetings.

ROBERT STREET, NEW CUT.

The annual meeting was held December 21, at the York Road Chapel, Lambeth. The chair was taken by Joseph Payne, Esq., Deputy-assistant Judge. Mr. W. H. Miller said that no place could be found more suitable for Ragged Schools than the New Cut; but he thought they might be advantageously enlarged. The lease of the Victoria Theatre would shortly expire, and he would advise them all to put their shoulders to the wheel to obtain the same. To show that his heart was fully in the work, he might mention that since he had been delivering lectures, &c., for the benefit of Ragged Schools, he had handed over to them £665 11s. 6d. The report stated that during the year, in the Boys' School, there had been an average daily attendance of 72, and in the evening, 14; 65 had obtained employment, and 6 had joined the South London Shoe-black Brigade; 145 had been admitted. In the Girls' School in the same period, 157 had joined. The daily attendance had been 83, evening 15; 24 gone to situations; 47 gone to pay schools; 30 are able to read the Scriptures. The Sabbath Schools are going on very prosperously, as numbers of children have given evidence that they love the Sabbath day the best of all the seven. The adult Bible class has 27 in attendance. Depraved mothers and fathers have been reformed, and are now seeking Jesus. In the Penny Banks 2,586 accounts have been opened, £861 has been paid in during the year, and £747 7s. has been withdrawn. The balance-sheet exhibited a deficiency of about £37. The Chairman, in his usual poetic manner, urged the adoption of the report, and in a lengthy speech recommended the claims of the schools to all present. The Rev. J. C. Napleton moved, and Mr. G. M. Murphy seconded, the adoption of the report, which was carried; addresses from other speakers, and a vote of thanks to the Chairman closed the proceedings.

FITZROY MARKET.

The ladies' committee of the members of the mothers' meeting, in connection with these schools, gave an evening's enjoyment on the 3rd January to about 300 children, and as many of their parents as could attend, in the school-room, Hertford Street, Fitzroy-market. Tea and cake were served; after which the Rev. Richard Parrott, the minister of Fitzroy Chapel, and the Rev. William Gill, addressed the children. Mr. R. Swaine then gave a lecture on toys, during which he drew the attention of his hearers to a gigantic Christmas tree, about sixteen feet high, and about eighteen feet in diameter, which appeared at one end of the room, literally loaded, not with toys, so much as with articles of clothing for those who had behaved best during the past six months. As soon as the lecture was over a patch-work quilt, made by the pupils of the school, fell to the lot of Mary Christie, the daughter of a labourer. Mrs. Clow and the ladies' committee, assisted by Mr. Clow, the Rev. Richard Parrott, and Mr. Moleneux, the hon. secretary, then distributed the gifts to both the parents and children, all of whom appeared much delighted with the proceedings. Besides the articles of warm clothing, tea, sugar, fruits, &c., were also given, as far as the means at the disposal of the committee enabled them. It was stated that none of the funds of the school had been touched to add to the Christmas tree.

POTIER'S PLACE, BERMONDSEY.

On the 8th January the new Ragged Schools in connection with St. Mary's, Southwark, were inaugurated in the presence of a highly respectable company. These schools are situate in Potier's Place, Bermondsey New Road, within a very short distance of the Bricklayers' Arms, Old Kent Road. Austen Henry Layard, Esq., M.P., took the chair. The meeting having been opened with a prayer by the Rev. Mr. Snape, he proceeded to lay before the meeting a financial statement, which showed that £560 had been received, but still there remained a debt due to the builder of £164, which he had no doubt the liberality of the public would soon supply. He congratulated the meeting on the kindness of their new member, Mr. Layard, coming amongst them on the present occasion. Mr. Layard addressed the meeting at considerable length on the benefits of education, and the great good

effected by the establishment of Ragged Schools. The Rev. W. Cadman moved a resolution, that having heard the incumbent's statement, the meeting desired to express its thankfulness to Almighty God for what had already been accomplished. The Rev. Mr. Howlett seconded the motion, which was put, and carried unanimously. Several other addresses were delivered, and a vote of thanks to the chairman terminated the proceedings.

SHOE LANE.

On January 16th an interesting meeting was held in the School-room, on the occasion of the 14th anniversary of this school. The room was tastefully decorated with evergreens, mottoes, and flowers. V. Ridler, Esq., presided. The report furnished details of the effective working of the Day, Evening, and Sunday Schools; the Mothers' Meeting, the Penny Bank, the Lectures, the Distribution of Clothes, Soup, &c.

The meeting was addressed by Mr. Flowers, Mr. Gent, Rev. Mr. Eberle, Rev. Mr. Badham, Mr. Scott, and Mr. Ashdown.

QUEEN STREET, MANCHESTER.

On January 4th the children had their annual Christmas treat. The room was tastefully decorated with evergreens and banners. There was a large number of visitors present, including several of the superintendents and secretaries of other Ragged Schools in the City.

There were present 312 boys and 274 girls, those children only being admitted who had been regular in their attendance at school. The Rev. James Bardsley, Rector of St. Ann's, presided. To each scholar was given one pound of currant loaf, and a plentiful supply of coffee.

Addresses were delivered by the Chairman, the Rev. Samuel Bardsley, and J. W. Bradsley, of Liverpool, Thomas Turner, Esq., of Mosley Street; Mr. Thomas Wright, the prison philanthropist; Mr. Johnson, Secretary to the Manchester and Salford Ragged School Union; Mr. Plovis and Mr. H. Goodwin, the superintendents of the boys' school. Between the addresses, several well-known favourite Ragged School hymns were sung by the children. The following hymn was sung by the girls alone, which was exceedingly pretty:—

Oh should those hours which here we spend
Pass lightly from the mind,
As sunbeams on the dancing wave,
Leave darker shade behind?
We wandered idly on the streets,
No hope of God above,
'Till to the Ragged School we came,
And heard of Jesus' love.

The following prizes were distributed to the most regular, cleanly, and best behaved boys and girls. Twenty-four white shirts, eighteen print dresses, and twelve books. The interesting proceedings of the evening closed by the children singing a parting hymn, commencing "When shall we all meet again?" Each of them, upon leaving the school, received an orange.

St. Ann's Ragged Schools were opened in September, 1854. They are now the largest Ragged Schools in Manchester. The numbers present on each Sunday during the present winter have been about 700. The children admitted are quite those of the destitute class; a large proportion of them have been in prison several times. The schools are opened one night in the week for secular instruction. On Sunday each child is taught a text of Scripture, which forms the basis of the evening's lesson, and which is printed upon small slips of paper, which they take to their homes.

There is also in connection with the school a Penny Savings' Bank, which is progressing favourably. The whole of the work is carried on by voluntary superintendents and teachers, who cannot but feel grateful to Almighty God that he has been pleased so abundantly to bless these schools, and that they have been permitted to labour in so important a portion of the Gospel field.

On the following Saturday, a teachers' meeting was held in these schools. The Rev. James Bardsley, M.A., presided; there were upwards of sixty teachers present. After tea the teachers presented Mr. Goodwin, their much respected superintendent, with a richly bound copy of "Matthew Henry's Commentary," and also a handsome copy of "Butler's Analogy of Religion," upon the occasion of his leaving the school for St. Aidan's College, Birkenhead. Addresses were delivered by the president, Mr. Goodwin, Mr. Clymer, superintendent of the girls' schools; Messrs. Wilcox, McCann, Mort, Taylor, and Hughes. Mr. Goodwin has been connected with these schools nearly from their commencement, and his loss will be deeply felt by all interested in the work at St. Ann's Ragged Schools.

Papers, Original and Selected.

THOROUGHNESS IN GOD'S WORK.

AN ADDRESS TO WORKERS.

THOROUGHNESS for God not only becomes every Christian, but it is the best external sign that he is really one. Without it our own souls cannot be saved; and devoid of this principle, God's work in this world cannot possibly be performed. After all, it is not the amount of talent or acquirement which indicates what any man will achieve in Christ's workfield; for let the man of scantiest gifts but put his soul into his God-given task, and he will do far more than those of giant intellect, who only work perfunctorily—that is, from a sense of duty rather than from love to God. Hence, though the Goliaths in our pathway may be of huge proportions, and of herculean strength, yet, if prayer and faith nerve the arm, a pebble suffices to lay them prostrate.

The principle that thoroughness is ever the measure of fruit applies to every Ragged School teacher, whether paid or voluntary. It is thoroughness indeed, in our aims and in our work, which can alone indicate whether we are true-hearted labourers for God or mere hirelings. Whether they are actuated by right motives or not, may be thus tested by paid teachers:—"Were I rich or influential, would I as readily devote my energies for the social and spiritual reclamation of the destitute and outcast, as I am now that my services are paid for?" If so, then, whatever be thy stipend, thou art no hireling, but one of God's true workers. And so may we affirm of voluntary teachers,—If thou labourest from any lower motive than love of Christ, and love of souls, then thou art really a hireling, though thou receivest no salary.

Thorough working for God seems to spring from two motives,—

Firstly. Baptism in Christ's blood, without which no one is qualified to speak of its preciousness. This truth was beautifully symbolised by the Mosaic ritual. Hence we read that "Aaron made an atonement for the Levites: AFTER THAT went the Levites in to do their service in the tabernacle of the congregation (Numb. viii. 21, 22). To this agrees the apostolic statement, "They first

gave themselves unto God, and unto us by the will of God" (2 Cor. viii. 5).

Secondly. Direct separation to Ragged School work by that Spirit who can alone confer the special gifts, indicate our specific sphere of labour, and make our words of power.

Such then are all loyal Ragged School teachers. They have first given themselves—soul and body, means and talents—to Christ: and then to this arduous work. Hence, but in how faint a measure, they have become a reflex of Him who said, "I am come to seek and to save that which was lost." Fitly then, like their Divine Master, may they adopt the slogan of the Highland chief, "Thorough"—penetrate the ranks of the adversary till they quail and are mastered.

Thoroughness in God's work implies many particulars, but six are so essential that, devoid of either, no one can possibly be thorough.

1. *Consecration of every gift to God.*—For any worker, either for this world or the next, to be half-hearted, is of necessity to fail. Nor is it strange; for not only does half-heartedness doubt the means, but it sees Anakim, where the Calebs only see the rich ripe clusters of Eshcol. But when a man puts his soul into the work, the one aim of his life is to glorify God, who not only gave him the power to labour, but in that fact entailed the responsibility to work. Such a man does not labour because he is either too energetic to remain idle, or because emulation excites; but he labours solely because he loves God, and thinks the best outward expression is service to man. Such a man was Dr. Chalmers. After a life of distinguished labours, he had well earned the repose befitting age. But, instead of dropping quietly into the grave, he penetrated the reekie wynds of Glasgow, and there established a Mission Church for the vagabond and the destitute. Hundreds, through this means, heard the Gospel for the first time; and not a few, civilized and converted through his instrumentality, thereby confirmed the psalmist's prophecy, "They shall bring forth fruit in old age." And why was this? Simply because Dr. Chalmers being thorough, he could not rest idle whilst one soul was estranged from his God.

2. *Belief that the Holy Ghost has given us this special work.*—The diversities of natural talent are greater than the most acute metaphysician can define. Even sanctified intellect indicates the same great law; seeing that the native character remains after grace hath entered the heart. For example, how different Peter

the impulsive, John the seraphic, and Paul the energetic. So whilst Aquila and Priscilla exhibited the life of their souls by teaching Apollos the fulness of Christ (Acts xviii. 27), Dorcas solely manifested it by making clothes for the poor. Yet all these gifts and these varied modes of development, were essential to the organisation of the infant Church. But above and beyond natural talent, the Holy Ghost has gifts in his possession; and these he "divides to every man severally as he will" (1 Cor. xii. 11). Hence we do not affirm that every one is called to labour in Ragged Schools; for, if so, how could the Pagan or the Jew be possibly evangelised? Yet still we fear that many more have been called to labour among our home-heathen than have hitherto obeyed the Divine call. To these the reproof of Paul to Archippus seems applicable: "Take heed to the ministry which thou hast received in the Holy Ghost, that thou fulfil it" (Col. iv. 17). But some have obeyed the call of the Spirit to labour amongst the pariahs of society, and are doing their work thoroughly. For example, the Rev. James Crabb, of Southampton, felt a direct call to evangelise the Gipsies. Many godly men, like Rowland Hill and Simeon, thought the project too Quixotic to be realised. And Legh Richmond thus wrote:—"The scene of distress you describe is too near home. If you could prove to British Christians that 18,000 beings were in the state you represent the Gipsies in, at the most distant part of the globe, you would soon find funds and missionaries enough to send to them the word of eternal life." Yet, believing the Holy Spirit had delegated to him this special task, Crabb visited their camps, and talked, and preached, and prayed, until he could gather 150 of these Hindoo fugitives at a time to hear the tidings of Divine love; and 60 of their children were entrusted to his fatherly care. As a result of his untiring labour, many Gipsies were civilized, and not a few saved. And why was this? Because, being thoroughly persuaded that the Holy Spirit had given him this special work, Crabb's motto was, "Thorough."

3. *Really believing that all men possess souls.*—Trite as is this truth, it is not an easy lesson to learn. When we penetrate the dingy, foul-smelling alleys of London, and find mere infants unblushingly addicted to vices which would mantle the cheeks of the better educated classes with shame, it is difficult to believe that we are merely looking at the same individuals under different kinds of moral training. When, too, we notice dishevelled women, whose common converse is spiced with curses, and find men training

their offspring to crime, that they may spend the ill-gotten gain in the flaunting gin-palace, it is not easy to accept the Biblical truth, that "God made all men of one blood." Yet it is in recognition of this truth that 170 Ragged Schools, and 93 Ragged Churches, have been opened in the dark parts of London. It is this truth, really believed, which led Thomas Wright, of Manchester, to missionise amongst the culprits of England. By his untiring efforts above 1,000 criminals have been reclaimed, and are now, either in this land or in our colonies, "providing things honestly in the sight of all men." Many, too, who had never before heard of God's exceeding love, have, through the Divine blessing, become tenants of the better land. And why was this? Because Thomas Wright, being no Pharisee, remembered who had made him to differ; and hence preached, prayed, conversed with, and gave a home to the outcast, till the thoroughness of his spirit conquered those whom the bars of a jail had failed to intimidate.

4. *Not seeking for man's applause.*—Difficult as it is to repress this feeling, it is essential to thorough working for God. For love of praise tends to corrupt our motives, and renders our work but another form of selfishness. Where ambition is prominent, ourselves, rather than God, becomes the one reason of our labours; and the work is eventually forgotten, that we may render ourselves more conspicuous. And take another aspect of this sin, we can never be ourselves, doing the special work God hath given us to do, if we are hampered by other men, yea, even by godly men's opinions. Now Ragged School work is sometimes so *outré* in form, as to cause criticism on the part of those who do not understand our motives or idiosyncrasies. Not that we are to study to be eccentric in our modes of action, but rather dare to be thought eccentric, if God bids. Then by such thorough consecration to our work, we shall illustrate the dictum of John Wesley:—"As for reputation, though it be a glorious instrument of advancing our Master's service. yet there is a better than that—a clean heart, a single eye, and a soul full of God." This was well exemplified by two Moravian missionaries. In one part of Africa leprosy is common. Lest others should be infected by this dire disease, the lepers are driven over a mountain into the valley below, and never permitted to return to their families. Remembering how their Master compassionated the poor lepers in the days of his flesh, these missionaries bade farewell to their associates and civilized society, and plunged over the mountain to preach the Gospel to the lepers,

well knowing that return was impossible. Why was this? They were thorough workers for God; and God's "well done" sufficed for their simple yearnings.

5. *For Christ solely.*—The true disciple knows the fearful penalty he has escaped, through the blood of the Lamb; and hence he feels that Christ—not himself—must alone be preached. Hence he can have no sympathy with those who *preach man*, either in the shape of church tradition, or of human reason. For he rather responds to Madame Guion's words:—

> "Our faith and reason are both shocked to find
> Man in the post of honour—God behind!"

Such will be the prominent fact in the Millennial age; for the "Lord alone shall be exalted in that day." Hence the thorough worker in Ragged Schools loves to antedate that glorious era, well knowing that if the love of Christ does not subdue his rough materials, moral philosophy will be ineffectual. It was through the recognition of this truth, that Christ can save the vilest, that Sarah Martin, the poor seamstress, of Yarmouth, was urged to her arduous labours. Visiting workhouses and prisons—teaching, and writing, and preaching, in the lanes and alleys of the city, she became the means of rescuing hundreds of criminals from lives of shame and misery. Yes, she was a thorough worker for God, and hence ever hid herself behind the shadow of the Cross.

6. *Sustained by faith.*—The root of all spiritual failure in Ragged School work is found in this two-fold cause:—"We have not because we *ask* not"; or, when asking, we really doubt whether God is as loving as he says he is. But when we believe that God is kinder than the kindest man—more ready to receive penitent Magdalenes and dying thieves than we are—then we can point the vilest to the Lamb of God, with faith in an immediate and gracious reception. Hence all the recent cases of conversion in Ragged Schools and Ragged Churches can be traced to that faith which found expression in *direct prayer for individuals.* Such faith honours God; and when did our Heavenly Father ever dishonour faith? Müller, of Bristol, is a striking example of what conjoint faith and prayer can achieve—repeating, as it does in these latter days, the miracle of the unfailing cruse of oil (1 Kings xvii. 16). For without committees or advertisements, but merely by a simple narrative, issued in prayer and faith, of what God has done, above £50,000 has been raised, whereby 3,000 orphans have been rescued

from social and spiritual degradation. Thus might this thorough worker for God fitly inscribe over the portico of the Orphan Home on Ashley Down, "Jehovah Jireh;" for with the day hath ever come the day's supply.

In conclusion—*Firstly.* If thou wouldst be a thorough worker for God in Ragged Schools, labour solely for the glory of Jesus. *Secondly.* If thou wouldst labour successfully, ever work beside Jesus. Heed not the worldling's motto, "Excelsior," that is, greater attainments; but rather adopt the Christian's slogan, "Nearer, ever beside Christ." Thus working for Jesus, and labouring with and beside Christ, our work shall stand that terrible fire which will "try every man's work" (1 Cor. iii. 13) at Doomsday. For, in our daily work we shall find that Longfellow's words are something truer than a poetic idealism:—

"And evermore beside us on our way
The unseen Christ shall move;
That we may lean upon his arm, and say,
Dost thou, dear Lord, approve?
O holy trust! O endless scene of rest!
Like the beloved John,
To lean our heads upon the Saviour's breast,
And thus to journey on."

H.

RAGGED SCHOOLS AND HOW TO SUPPORT THEM.

THE BIRMINGHAM CONFERENCE.

SINCE the Conference on Ragged Schools was held in Birmingham, in January last, the press and its correspondents have freely expressed their opinions for and against these Institutions; and the Conference itself has come in for no small portion of the criticisms. This is not to be regretted. The pure metal loses nothing but dross by the refining process; and Ragged Schools, and the results worked out by them, will suffer no real loss by public discussion and honest scrutiny. That Ragged Schools have opponents is patent to all readers of the *Times*, a portion of whose correspondents, taking "Charity" as a type, would, if they had the power, forthwith close the door of every Ragged School throughout the three kingdoms. Although they grant,—

"1st. That more than half of the scholars are the children of out-door paupers;"

And,

"2nd. That another class of scholars found in these Ragged Schools are the children of careless or drunken parents, or both,"

these opponents go on to argue that, "For charitable persons there can be no more admirable field for exertion. Their personal influence may do much to reform the parent and elevate the children. But these are not the subjects for a grant of public money. Public taxes are not intended to relieve vicious parents of their responsibility—to enable them, with impunity, to spend that money upon gin and tobacco which they ought to spend upon the education of their offspring." "Charity"(?) now jumps to the conclusion that it is "clear to any one who considers the subject, that the Privy Council is quite right in refusing any aid to Ragged Schools."

"Charity's" conclusion, therefore, is, that if a poor, wretched child be so truly unfortunate as to have a "vicious, drunken parent," the Privy Council is perfectly justified to let that child grow up with a street education, become the youthful pest of its locality, and develop in its turn into a "vicious and drunken parent;" while it dispenses, for the benefit of other objects, the annual million of money voted by Parliament for elementary education. The education of whom? "Charity," in the *negative*, answers, "Certainly not the education of children in Ragged Schools." And the *Times*, in the *positive*, answers, in its leading article of August 15th, last year, The Parliamentary vote pays for the education of "the well-dressed, well-fed children of artisans, small shopkeepers, and persons employed in warehouses, manufactories, railways, up to a very high class. The parents could all afford to pay the whole cost of education, which is substantially as good as many boys and girls get at good boarding schools." Now, *if* it be right to dispense the public money for the education of such a class—we do not say it is, we rather think it is not—it cannot be wrong to spend a portion of it for the more needy, destitute, and pitiable portions of society. It is that these poorer sections of the community may have their "*full rights*" vindicated, we thus write. We covet not Government money, and think Ragged Schools possess a power to work out results far more noble as they are at present supported and managed than they will ever achieve when under the dictation of the Committee of Council on Education; under that dictation they must come when they take a portion of the Parliamentary grant; for Government money and Privy Council dictation are inseparable. There is very little doubt that the Education department will receive, if it has not already received, a gentle monition from the Government to reconsider their minutes in relation to Ragged Schools, that the persistent appeal of Dr. Guthrie, Mr. Hill, and others, may cease. But let the friends of the real Ragged School cause be careful of the conditions that will be imposed from time to time, otherwise they will find that, instead of their onward movement being facilitated by this sought-for assistance, it will be thereby retarded, if not brought to a stand.

The Record, so consistent in its advocacy of Ragged Schools, said, in its leading article of February 1st:—

"With all deference to these gentlemen (those present at the Conference), we think they fixed on a wrong starting-point, and thereby wasted time which would have been much better devoted to another purpose. The inestimable advantages of Ragged Schools and Reformatories would have been suitable topics of address had the object been to stimulate private benevolence. But, considering the special purpose of the Conference, these might well have been postulated at the outset. The vast results achieved by these Institutions, so recent of invention and unique in character, constitute one of the brightest pages in the social history of modern Britain.

* * * * * *

"With every sympathy for the managers of Ragged Schools, we confess that it seems to us very questionable whether Government aid would not do much more mischief than good to the cause. In the fetters of a State system, their independence would be gone, their religious teaching endangered, and their usefulness cramped, if not destroyed. It is, perhaps, fortunate, that there are obstacles in the way of such assistance which cannot be easily removed."

The Nonconformist, in its impression of January 30th, gives a leader, headed "Ragged Schools, and How to Support them," as follows:—

"Philanthropy cooling down into law, and thereby ceasing to be philanthropy, strikes us as one of the commonest processes of this age. The eagerness of men when in pursuit of some social good to take offence at the comparative inertness of 'you ought,' and to seek a quicker result at the hands of 'you shall,' is a proof that, as a people, we are ignorant of the very alphabet of Social Science. We have not yet mastered the primary laws of the social system. We know little or nothing of the modes in which they operate. We do not discriminate the difference, often the contrariety, of the several forces at work. We allow our impulses to hurry us into fatal blunders—and we are surprised when our mistakes produce their inevitable results.

"A notable illustration of this has just occurred. A Reformatory Conference was held last week at Birmingham, at which the main topic treated of was Ragged and Industrial Schools, and the main practical issue insisted upon was a more liberal pecuniary support of them by Government. Sir John Pakington was in the chair, and the Rev. Dr. Guthrie may be said to have been the chief speaker—the Jupiter and Mercury of the occasion. The principle constituting the basis of the Conference was thus stated in the circular convening it—'The welfare of society requires that all its members should be educated—therefore it is the duty of the State, both as regards society in general and each individual composing it, to provide education for those who cannot obtain it for themselves.' And the object of the Conference is thus described in the same document—'to lay before the Executive Government and the Legislature, as a consequence of the principle above stated, the imperative duty of their providing education for this portion of the community — the neglected and destitute children of Great Britain.' Accordingly, the resolutions passed were an echo of the programme, only the echo was both louder and fuller than the original sound which it reflected. For example, the principle is thus expanded in the resolution: 'That obedience to the laws of God and man is powerfully promoted by the diffusion of sound knowledge, and the training up of the young in the exercise of the great duties of life; therefore, it is incumbent on the State, as far as possible, to insure the means of education for all children for whom their parents are, through poverty unable, or

through ignorance unwilling, to provide it.' Then the Conference goes on to assert, 'that neglected and morally destitute children constitute a very large portion of the community, yet that no educational aid is given to their education from the Parliamentary grant, comparable to such as is given to other classes of schools.' A further resolution testifies to the usefulness and expensiveness of Ragged and Industrial Schools, and the last draws the inference 'that it is therefore the duty of the State to give liberal financial aid to such schools, availing itself, as in the case of Reformatories, of that voluntary effort which is an essential condition of our success.'

"Now, far be it from us to depreciate the object which the gentlemen comprising this Conference had in view. Far be it from us to underrate the energetic, self-denying, and persevering efforts with which many of them have pursued it. Their philanthropy has shed a lustre over our times—nobly have they wrestled with difficulties, great and cheering has been their success. But we hope they will pardon us for hinting that the impulses of genuine philanthropy seldom or never take shape in law, without entailing greater evils than they would prevent. And for this reason — that philanthropy, in the prosecution of its designs by means appropriate to itself, calls out into play in the subjects of its action the better motives of the heart in aid of its own work, and either does not evoke at all, or has the means of repressing, when evoked, motives which are extremely mischievous in their influence upon such as feel them, and in their effect upon society at large—whereas, philanthropy condensed into law, is powerless to touch the better motives, is potent in eliciting the worse, and is devoid of the qualifications requisite to suppress in its rising the mischief which it stimulates.

"Take, for example, Ragged and Industrial Schools, which are but different shades of the same educational pattern. These schools receive as inmates the children of the most destitute, most helpless, and most intemperate and degraded classes- partially or wholly feed them, clothe them, teach them, and find an opening for them in the world. A right noble work—a godlike enterprise! But it is an expensive machinery, and one that can only answer in the hands of those whose benevolence is warm, genial, and vigilant. Aye! but this very expensiveness and the uncertainty and difficulty of providing funds from year to year, constitute the safety-valve in the process. For it must be clear to every one that to catch the children of the destitute and degraded, and do for them much more and better than you do for those of the grade just above them, is to present a strong temptation to the latter to put themselves within range of the greater benefit. So long as the work is carried on by active Christian philanthropy, and the means for continuing to do so are both difficult to be got and uncertain as to their duration, the promoters necessarily keep their eyes open against imposture; the experiment may be given up when it is found to fail in its main purpose, and no one is tempted to indulge parental recklessness on the strength of a moral certainty that their offspring will be the better taken care of by the charitable, the more they are neglected by their natural guardians. But once make that fixed which is now but fluid and floating, once render the provision easy which is now difficult, once convert into a perennial growth and a settled supply that which now springs up and flourishes according to no known and calculable law, and you close the safety-valve of the entire process, and convert Ragged and Industrial Schools into children's workhouses. What is now done as a matter of charity will soon be relied upon by the idle and the dissolute as a matter of right. The principle of selection must be abandoned. The motive for discrimination and vigilance will cease. The means adopted to dry up the evil will prove a powerful stimulus in increasing it — and every drunkard, prostitute, and pilferer in our large towns will hail Ragged and Indus-

trial Schools as the best ally of idleness and profligacy. This is what a liberal financial support of Ragged and Industrial Schools from Government funds would inevitable tend to.

"We speak not from conjecture merely. We possess evidence of the fact. Where a Ragged School is in full operation in the vicinity of a National or a British School, there may be observed a strong tendency in the children of worthless or vicious parents to drop out of the latter, and to seize the costless and more appreciable benefits of the former. And as the children of those who *can* afford to pay something for their schooling filter into the Ragged Schools from above, so they thrust out from below the children of those who *cannot* afford to pay. The process is constantly going on, and has even now to be most resolutely checked. But if such is the natural tendency under a system which depends very mainly on the voluntary principle, what will it become under an arrangement which insures fixed and liberal supplies out of Government resources? Its effect upon the destitute classes would be most demoralising, most disastrous—very much akin, in the mischief it would produce, to the establishment of Foundling Hospitals in every part of the country.

"We have no space left us for an examination of the marvellously loose reasoning which passed current at the Conference. We can only express our unfeigned surprise that gentlemen who care for their repute as statesmen could have given it their tacit sanction. But our main object was to point out how philanthropy condensing into law becomes a *tertium quid* which retains no attribute of philanthropy at all."

The Times, in January last, thus expressed itself on the same subject in a leading article:—

"We only go too far with Dr. Guthrie. We put more faith in him than he does in himself. When he asks us to walk across the Straits of Dover, we are ready to go plunging on, though we cannot help seeing that he lags in the rear. The British public will certainly not leave him in the lurch. They may, perhaps, question the propriety of national grants to educate the children of artisans with their 30s. or 40s. a-week, to make those children fine ladies and gentlemen, to teach them music, languages, ancient history, and hydrostatics. But there can be no doubt of the advantage of taking the very spawn of misery and crime, and making them useful, respectable, and independent members of society. The work has only to be known and it will be supported. There is only one thing that would possibly damp the ardour of the British public in such a cause. It would be to hear that Government had taken the matter under its chilling patronage, and that, on the single condition of not doing too much good, the Ragged Schools might have as much public money as they wanted. It is the very strength of such a cause that it should be in private hands, and dependent on voluntary resources. The public are rather sick of Governmental operations. They cannot undertake anything—they cannot take a child by the hand, or give it tea and toast, without feeling that the parochial anathema, or a Treasury Minute, is hanging over them. But, thanks to gin and rags, to human nature good and bad, to the gutter and Dr. Guthrie, there is still liberty left in the isle. There is some good a man may do without being pulled up by either a Privy Councillor or a parson. Here they all are, thank heaven, outcasts; Arabs, as somebody called them; devils, as they are described by the saints; a nursery of crime, quite good for nothing: anybody's that will have them; yours if you like; not a father or a mother that will own them—there, take the whole lot, and welcome! England is still a land of liberty, and can find work at home without having to look for it at the antipodes.

Let the State be allowed its rules. Let it scruple to give grants for clothing the

children of parents who prefer spending their money in gin; let it scruple to give grants for washing children, for feeding them, for teaching them trades, for finding them materials, for taking them generally off their parents' hands. Here, then, is the little social wilderness left for free philanthropy, itself a sheikh of the desert, as well as these little Bedouins. Let philanthropy subscribe its thousands to win these sheep without a shepherd. Let it try every art with them; every bait, every cure, every treatment, from that of the most orthodox moral pharmacopœia to the most empirical. Let it try its homœopathical discipline. Let it teach them to follow rather than be driven; to love, and so to obey. Let it be a nursing father and a nursing mother to creatures that have yet to learn good instincts, and the very A B C of human nature. And is it not a pleasure to think that such work is still left us? Happily, it will be long before England is divided by lines of longitude and latitude, or its cities intersected at right angles. How we all hug wild nature? A bit of common with a winding path has more charms for us than parks and spacious drives. A few clumps of gorse here and there, a hill-side soft and ruddy with heather, a stream wandering from nowhere to nowhere, and a bank that made itself anyhow, are relics of a golden age that most of us would not level, even if there were nuggets in the soil. What would our neighbourhood be but for the old beeches, or the cliffs hanging over the river side, or the old pollard oaks that the villagers are still so ruthlessly lopping? What a blessed thing that so large a portion of the soil, particularly in the metropolitan counties, will not pay for cultivation! Such are the wilds and vastnesses of our street population. Go out of doors, and before you get either to the Bank or to Charing-cross you will see specimens of uncivilised human nature by scores. You might easily go round the world and not see so many. The Lazzaroni have not more slang; the 'Niggers' are not so saucy; the Feejees are not so ignorant of everything they ought to know. So there is plenty of scope for travellers in quest of the moral picturesque. You need not travel from Cornhill to Cairo, or to Japan, or over the Himalayas, or any other training ground for the Travellers' Club. The region of Clubland itself is sufficient. Why, then, wish to see this common enclosed by hard official rules? Dr. Guthrie is at present the King of this ragged realm. Unless he would lose his throne, let him beware of Parliamentary money and Parliamentary rules. So soon as he takes the Queen's money he sinks into a Queen's man,—a mere dependent and slave of the Educational Horse Guards."

Quotations from other papers, all expressing similar opinions, and with equal decision, were selected for insertion, but as the foregoing are from papers connected with, and therefore to a considerable extent representing the views of friends belonging to the Church of England, Dissenters, and the general public, we have withheld them.

THE UPS AND DOWNS OF LIFE.

(Continued from page 34.)

Last month we gave the interview between the little beggar girl, Ellie, and the kind lady, Mrs. Walton. At three o'clock of the afternoon of the same day, the latter visited the home of the child, and found her mother the same Ellie Blake with whom in former years she had played as a child.

Long and tender was the meeting between the lady and her stricken friend. Many know how to give money, but few know how to do it tenderly, so that the recipient feels elevated instead of cast down lower by the bounty. There is

no true benevolence when the spirit is crushed in the attempt to raise the mortal part. Not thus did the Saviour dispense his blessings; not thus should his disciples, to whom he has left the poor as a legacy, in words full of touching pathos. Not thus did this noble lady deal with Ellie's mother. They talked not of poverty, change, or death; but the mind of the sick one was drawn by her friend away from the painful present to roam in the green and fragrant past, until she almost forgot that she was alone, poor, and widowed. She went back to old days and old joys, and was again Ellie Blake, rich in the treasures of affection. It was night ere they parted, and then it was but to meet on the morrow. "We must have you and Ellie now for our guests awhile," said the visitor; "it is Mr. Walton's request. You and I can talk over the past at our leisure, and he and Ellie will be such good friends. A child will be a real treat in our silent home." Mrs. Smith cast a glance of inquiry at her rusty dress, and then at her poor child's shabby array. Mrs. Walton understood it and said, "If you have anything to do before you leave, you may delay the visit a day or two, and let Ellie meet me at Grey's store to-morrow. We will see if he has anything for little girls to wear."

Ellie went early to the store, and thence with her new friend to her home. When she returned to her mother at nightfall she hardly knew her, so suddenly had Mrs. Walton and a dressmaker metamorphosed her. Oh, she was so like herself as she was two or three years ago, that the change brought back all the woes which had intervened between that time and the present. It was too much for the mother's feeble frame to bear unmoved, and she indulged herself in a flood of tears. They were the last she was ever to shed save for the loved already gone. Her cloud had broken, and the glorious hues of peace and joy encircled ever after her setting sun.

When the carriage came to convey her to her friend's house, she noticed upon the door of her own dwelling, "To let, a room and bedroom;" but did not know until next day that they were those she had occupied. She never returned save once, and that was to take the very few articles worth taking, and to say farewell to the kind people who had been her neighbours in the house. As Mrs. Walton had prophesied, her husband did become greatly interested in the child. She was very pretty and winning in her ways, and the "ringlets yaller as goold," which Mrs. Betsey had imagined cut off at her mandate, soon fell from their hiding place, and hung again like a mantle over her white neck. As the new friends saw the mother wasting away despite all that love could do for her, they asked the gift of Ellie when she was gone. Oh, what a load did those few words lift from the widow's heart. "Not when I am gone," she said, "but take her now while I am here to see it—to know that she is not to be left alone—fatherless and motherless." Ellie was even then adopted by Mr. and Mrs. Walton, and said, "Oh, am not I a happy child! I have a father now, and *two mothers*, while other children have but *one!*"

The news of this change soon reached the kitchen, to the great annoyance of Mrs. Betsey. She said, "The lame and the lazy are always provided for, but here I must toil and tug week in and week out. If I had been a beggar, maybe somebody would have adopted me too; but I never have luck! Well, a body can't help not being adopted by rich folks, but I know what they *can* help. Nobody can force me to be a servant of servants—to cook grand dinners for folks as used to feel thankful for cold wittles. No, not I! I that was never a beggar, that had a home full and plenty down East when I was a girl, that was head leader of the

treble in the choir. Hity, tity! I guess, I won't, Susan," she said to the chamber girl. "I shall give warning this very day."

But she didn't; she was suddenly seized with such an affectionate interest in Mrs. Walton that she told Susan, "if she was to be killed for staying, she could not leave that dear lady to be tormented by miserable saucy help, and to be made sick by trying to teach them what it was their very business to know." The truth was, Mrs. Betsey was in such good quarters that she did not care to risk a change. Even when Mrs. Walton informed her that she could only remain on condition of treating Ellie kindly, she decided to bear that affront rather than incommode her mistress. The child tried all her little arts to please the ill-natured woman, but with poor success; the most gentle treatment she received from her for a long time was *to be let alone*. But time and circumstances work wondrous changes.

Ellie's mother had gone to her grave, glad to rest her weary heart, and to meet the loved in heaven. The child grew rapidly, and, by the grateful returns she made for their love and care, added greatly to the happiness of Mr. and Mrs. Walton. Mrs. Betsey was still making great sacrifices to remain in her place, notwithstanding the contempt she still cherished for one member of the family. She occasionally relieved her overcharged heart by calling Ellie, half in jest and half in earnest, "Biddy Flynn," and asking her how long they had been in Ameriky before she came there. Ellie, of course, denied a foreign birth, but the cook would only smile, and never gratify her by saying that she believed her. No word of these insults was ever repeated in her mother's ear, for the little maiden had sense enough to know how valuable Betsey was in the family, and chose rather to endure the trial than to stir up strife and cause separation.

Ellie's day of triumph came long before she reached womanhood. Betsey was prostrated by a sudden and very painful illness. Mr. Walton proposed that she should at once be removed to the house of some friend; but, alas, such was her unfortunate temper, that she had not one who, even for reasonable payment, would take her in. Her physician even urged having her removed to a hospital. Now, Mrs. Betsey took very strong views of every subject which claimed her attention, and an impression once made on her mind remained there as ineffaceable as if imprinted in a solid rock. A young man from her native town once went up to Boston to a hospital to be treated for some complaint which had baffled the skill of down-east doctors. He died there, and reports were brought back by his friend that the physicians spent the whole time *trying experiments* on him, and killed him by the last one. That was thirty years ago, but Mrs. Betsey still retained her firmly-rooted prejudice against those institutions, declaring that "they were neither more nor less than human *slaughter-houses*, where doctors larned how to cure the rich by killing the poor!"

The reader may imagine with what feeling she entertained the thought of going to the hospital. It was no use to scold now or to threaten to leave. She felt her loneliness in the world and her dependence upon others. The other servants, over whom, when in health, she had ruled with a rod of iron, felt little disposed to run up three flights of stairs to wait upon her, and wondered their mistress did not at once send her away, especially as she had several hundred dollars to pay her own bills, and which, after her death, would go to a nephew who never took pains to inquire for her. Ellie listened to all these discussions, whether in parlor, chamber, or kitchen, and notwithstanding her own wrongs, she pleaded most

earnestly that poor Betsey might be allowed to remain in her own room, and not forced away.

Mrs. Walton explained to the little girl that Betsey had money, and was not, therefore, an object of charity. "But oh, mamma," replied the good Ellie, "her hair is grey now, so she will soon be past hard work, and, having no home, she will need her money for her old age. Please to let her stay, and I will run up and down stairs with all her drinks, and I am sure I can get the other girls to do what I cannot for her."

Her sweet influence prevailed, and Betsey, ashamed of her long cruelty, acknowledged it to her and also to Mrs. Walton, and was more humbled in spirit by this kindness than she could have been by bitter reproaches and desertion in sickness. Ellie's conduct was what the Bible calls "heaping coals of fire on the head." Love is the noblest weapon with which to conquer a foe. It does the work better than blades of steel, and leaves behind in the victor's own heart the perfumes of peace.

Let us learn a lesson from the struggles of wounded pride and the anguish of fear which Mrs. Betsey endured on her sick bed. The poor half-clad child who knocked at her kitchen-door had never injured her. Had she given her the crumbs which fell from her master's table, she herself would have been no poorer. And had she chosen to give her nothing, she might have spoken kindly to her. A gentle word would have cost her nothing, and by it she might have saved herself much sin and sorrow. The world is full of changes—he that is up to-day may be down to-morrow, while he who was down may take his place aloft. How important then, if with no higher than selfish views, that we make friends of all, as we little know how soon we may need aid and pity. Humble as was the station of Mrs. Betsey, she had looked down with scorn on the beggar child, little dreaming that she would one day be as a mistress over her, and perform for her little offices of love at which her equals rebelled. Watch the words that escape your lips, lest any of them may in after years spring up as scorpions to sting your own heart and rob it of peace. Speak gently and kindly, even to the beggar child. "Pleasant words are as an honeycomb, sweet to the soul and health to the bones."

When Mrs. Betsey's nephew heard that she was convalescent, *he thought she had better return to her old home, and not try to labour any more.* He was fearful that she might die away from him, and that he should lose the money for which she had toiled so hard. So he came and bore her away, leaving behind the best friend she ever had, but carrying away in her softened heart the sweet lessons of forgiveness she had taught her.—*Youth's Companion.*

THE SHOE-BLACK SOCIETIES' WINTER TREAT.

The Ragged School Shoe-black Societies of London assembled on Thursday evening, the 1st of February, in Exeter Hall, to enjoy their usual winter treat. This was the first occasion on which the Societies have occupied Exeter Hall, but notwithstanding the size of the hall, it was well filled in every part. In the west gallery were assembled many of the parents of the boys, and several old shoe-blacks, who are now making their way in the world in good situations. The banners were arranged at the back of the platform, and presented a very gay appearance. The number of boys present was 331,

belonging to the (1) Ragged School, (2) the East London, (3) the South London, (4) the North-West London, (5) the West London, (6) the Islington, (7) the Notting-hill, and (8) the Limehouse Brigades. The Blue and Yellow Brigades were accompanied by their bands, which played as they entered and left the hall.

The boys were judiciously distributed just below the platform, while the rest of the hall was filled with spectators. Shortly after six o'clock, the lads were regaled with an abundance of good tea and bread-and-butter, to which they did ample and speedy justice the moment the grace had been sung. Amongst the gentlemen conspicuous in attending to the boys, might be observed Sir Robert W. Carden, who was doubtless delighted to see so many destitute lads of the class which furnishes most of our juvenile criminals thus clothed, and fed, and cared for—provided with a good home, suitable training, and an appropriate mode of earning an honest livelihood—and therefore by so much the less likely ever to come before him in his magisterial capacity.

Grace having been sung, the more formal proceedings of the evening commenced. On the platform, were Lord and Lady Radstock, Sir Samuel M. Peto, M.P., the Rev. W. Brock, Rev. Thomas Nolan, M.A., A. Haldane, Esq., H. Pownall, Esq., W. Bodkin, Esq., Admiral Vernon Harcourt, J. MacGregor, Esq., Joseph Payne, Esq., Dr. Davis, Lord and Lady Elcho, the Dowager Lady Radstock, Admiral Moorsom, Captain Page, P. O. Papillon, Esq., M.P., the Dowager Countess Ducie, Captain Bayley, Admiral Dashwood, Rev. Mr. Hutton, together with the members of the committee and other friends of the movement.

The Earl of Shaftesbury occupied the chair.

Mr. M. Ware, the Secretary of the Red Society, said that it was now within a few weeks of ten years since five boys were sent out from a little court in the Strand, to try the, at that time novel, trade of blacking boots in the streets. He did not however pretend that the occupation was altogether a new one, but called attention to the reference made to it by the poet Gay in his *Trivia*. As to the "opposition boys," the Society offered admission to all who were willing to submit to control, and to give up part of their earnings to support the Society, and the regular boys were selected from the same class as the opposition boys. Many of the Societies' boys were destitute but not criminals, and all showed evidence of their sincerity by accepting the discipline of the Societies so as to get into honest and respectable employment. He read the following statement of the Societies which were present:—

Established.	Number of boys.	Earnings last year.
1851. Ragged School Shoe-black Society	73	£1,744
1854. East London	105	1,072
1854. South London	39	633
1857. North-West London	30	228
1857. West London	15	208
1857. Islington and North London	25	270
1857. Notting-hill	28	308
1858. Union Jack (Limehouse)	16	184
Total	331	£4,647

Mr. Ware described the usual daily routine of the Societies, and concluded by an earnest appeal to the meeting to assist the Societies by getting situations for the boys, and by pecuniary help. The Red Society was self-supporting, but all the others were in urgent want of money; and he, therefore, hoped the friends present would not confine their contributions to the collection at the doors, but would support the cause by subscribing to the Societies in their own neighbourhood.

Mr. Fowler made a statement as to the "opposition" boys. They frequently got into scrapes, and their being confounded with the regular shoeblacks brought discredit upon the boys who belonged to the Societies, who had regular stations and who were under proper discipline. These opposition boys often congregated round the more lucrative stations, and disturbances ensued. The Society did not wish to have any monopoly, but only that other boys so employed should be under proper control. The Society boys had fixed stations—opposition boys had not. Society boys, if the police requested them, left the station and went home—"opposition" boys merely "moved on" to some other spot. The opposition boy often got knocked about, fell into bad company, and lost his character; the Society boy was well cared for by those who wished to get him into good employ. The Society, as he had said, asked no monopoly, but only that all boys engaged in blacking shoes in the streets should be placed under certain proper regulations. Mr. Fowler also referred to the efforts that had been made in the last session by the managers of the various Societies, to get a clause introduced into a bill then before Parliament, to bring the whole body of street shoe-blacks under proper regulations. The bill was, however, dropped in its passage through Parliament.

Lord Radstock next spoke. There were 330 boys present that evening, many of whom, but for these Societies, would have had no means of procuring an honest livelihood. Although, therefore, during the past severe winter, a great deal of relief had been so administered as to destroy the sense of independence in, and to inflict great injury upon, those who were relieved, he thought no one could object to such an expenditure of money as was involved in the support of such Societies as these Shoe-black Societies. He concluded by a few appropriate words of advice to the boys.

Mr. Macgregor delivered a very humorous address. He referred to the satisfactory progress of the Shoe-black Societies. No fewer than 1000 boys had passed through the Red Society alone, where they had earned £12,000 by honest labour, contributing to the happiness and prosperity not only of themselves but of those around them, and of society at large. He concluded by telling the boys before him, that if all the shoes and boots which they cleaned daily were placed upon the pavement in a row, they would reach a mile.

The intervals between the speeches were enlivened by suitable moral songs from the different brigades; and the boys who had distinguished themselves by good conduct during the past year, were presented to Lord Shaftesbury, and rewarded by a small suitable volume, which his Lordship presented to each of them as they filed past him on the platform.

Lord Shaftesbury then called upon Mr. Payne, and told the boys (who

cheered most heartily) that he hoped they would never have to come before Mr. Payne except on such an occasion as the present.

Mr. Payne addressed the boys with his usual humour, impressiveness, and instructiveness.

The Chairman said the sight of these Shoe-blacks always afforded him satisfaction, whether he saw them before him on occasions like the present, or in the streets engaged in their honest calling. All must rejoice to see so many lads taken from what were called the "dangerous classes," and placed in a way of getting an honest livelihood, and of doing their duty in that station of life to which it had pleased God to call them. He told them this, without at all desiring to repress ambition where it existed in unison with ability; but as all could not rule, the mass of the population must be content to be ruled by others. There was a quiet dignity which he greatly admired in the clean and comfortable home of the honest, industrious, and well-conducted working man. It was a sight which could not be surpassed, and to this they might every one of them aspire—to be good citizens and good Christians, and to exercise a good influence upon the generation in which they lived. They were all capable of doing great good or great mischief; and, young as they were, they would be held accountable for the exercise of this influence. He concluded by urging the boys to leave the meeting with a full intention to pay increased obedience to their superintendent, and to carry out, as far as possible, the excellent advice which had that evening been given them by the various speakers who had addressed them.

A vote of thanks to the Chairman, proposed by Mr. Pownall, terminated the proceedings.

THE COALWHIPPER'S DEATH.

A WOMAN with a pale and suffering countenance is sitting silently by her fire-side; her two little ones are standing near her; her sick husband, a coalwhipper, is lying on his bed in a corner of the room. She is evidently thinking over something with great anxiety. The children do not even utter a whisper. In the expression of the mother's face you may read that many plans present themselves to her, and are one after another dismissed. Yet she continues to think intently, as her eye wanders from object to object in the little mean room. "There is the clock," perhaps she thinks, "but that is gone!" and her eye fell on the quiet place, from whence many a morning it had called the father to his work; "but he will never want it again," she thinks, as she looks with a heavy heart towards the bed. "Then, little Janie has a nice warm cloak;" but the mother looks at the snow piled up. "No; she will not take poor Janie's cloak. There are father's clothes,—he will never want them again. No; she cannot make up her mind to take father's clothes." At last, she gets up; she has made up her mind. She unpins her gown, takes it off, and, folding it up carefully, makes it up into a small parcel. Whispering a charge to the children to be quiet, and take care of

their father, she reaches from a nail against the wall a faded, ragged shawl, and dingy bonnet, and quietly putting them on, she opens the door gently, and, taking the parcel, slides out into the dark and snowy streets. A blast of cold wind meets her at the corner, but she hurries on, still carrying her gown under her arm. She disappears in a mean-looking shop, with three golden balls suspended over the door. She comes out again, without her parcel, but yet with a happier look. Before she goes home she goes to her landlord; she has brought him a little money; she hopes he will take it, and leave her sick husband his bed. The landlord takes it with a growl. "It is not enough," he says; but the poor pale wife hurries home with a heart lighter, at least for the present. She hangs up the bonnet and shawl in its place, puts a few cinders on the fire, and hugging her children to her bosom, gets ready their coarse and humble meal. A few more days, a few more nights, and the landlord comes again. Again the poor wife begs for a little more time. The two loaves and the pint of milk which she gets weekly from the parish, and the wages of a day's washing occasionlly, keep, as she would say, "the wolf from the door;"—starvation does not actually devour her children or herself; and as for her poor husband, it is but little he wants —little besides his bed. But how shall she keep this for him? She pleads with the landlord. He is rich—at least rich in her eyes; he has an abundance of everything, and that without working for it; but he is cold-hearted and covetous; he *will have* his rent, he says, or he will sell the furniture. With an aching heart she sits down by the bed and tells the sick man the sad truth. He makes a motion to get up and dress himself; she reaches him his clothes. And they *do* sell the bed, and the chairs, and the table, and all—yes, their all. The room is quite empty now. The sick man lies down on the floor. "Now," said the miserable wife, "let us go into the workhouse." "No," answered the sick man, "I will die where I am." Again and again she urged him, but the reply still was, "I will die where I am."

Meanwhile, matters began to look a little better. Perhaps the days' washings came a little more frequently. "I will go," thought the wife, "and ask him if he will let me have the furniture back, if I pay so much a week for it—let me see, how much shall I offer?" Having settled this point in her own mind, she went to the landlord. "I would rather," said the hard-hearted man, "give a lad a penny to take them out into the street, and make abonfire of them." So a little straw continued to be the bed of the dying man. The short, dark days, and the long nights passed away, one after another; the snow was lying deeper and deeper, and the cold grew stronger and stronger. With the help of all the bits of rubbish the children could pick up, the mother could scarcely keep a morsel of fire burning in the tiny grate; still there was a little morsel; and the father, as he was lying on his straw, could see it, and be cheered by it;—they still contrived to exist, and the sick man did not die. Now the landlord began to think, "Who is to pay the next rent that will be owing?" There is nothing left to sell, and go out of the room the dying man would not. "But I will *make* him," thought the landlord. So he sent a man, and he took out the grate, and carried it away, and stopped up the chimney. "Oh, go into the house,—let us go into the house," urged the wife. "I will die where I am," was the reply. Again a messenger came from the landlord. What was there to take? We

generally make a mistake when we think we have lost all, or are so miserable that we cannot be worse. Perhaps this miserable family looked on the messenger with indifference, till they saw him go to the window and prepare to take out the sash-frame. He took it out, and lifting the door from its hinges, carried them both away. The sick man still, with dying obstinacy, clung to the floor of his *own room*. The landlord came again. He flooded the floor on which the sick man lay with pails of cold water. After a few days he came again, and again he poured water over the place. The poor wife's grief and despair were unavailing. A few days more passed, but he did not come. The trembling family began to breathe, and to make some inquiries of their neighbours. The landlord himself had been taken to the house—not the workhouse, but the house appointed for all living; the landlord was dead. So then they were left quiet in their desolate little room. The wind blew coldly through it, the snow was lying deep against the sashless window, yet still the mother and children watched patiently beside the dying father. And still he lived. With the long continuance of the bitter frost came the usual gifts of the wealthy—the coal-tickets and soup-tickets. It reached the ears of the poor mother that some of the latter were being given away, and she went out to try and get one. No person could tell her where to go, and she was lingering sorrowfully in the streets, when she saw a boy with a tin can in his hand. From him she learned he had got his ticket from the wife of a missionary, and to her she went. The ticket was given, and another, and another, as she came again and again. The missionary's wife was touched with her sad story, and told her husband when he came home. The missionary could not believe such a tale. At length, the poor mother came one day when the missionary was within. "Now, I will go home with her, and see whether these things are true." She led him through many a street and winding lane, until at last they came to a place called S—— Walk. Having reached the house, he followed her through a long narrow passage, and entering a back room on the ground floor, found everything as she had depicted it. The door was gone, the window was gone, the grate was gone, and in a corner the sick man was lying, with a saucer placed at a little distance beside him. "Like a dog," shudderingly thought the missionary. He stooped down to whisper the words of hope and comfort—hope for the soul, through Jesus Christ; hope for the body, if he would but go into the workhouse. He would not, the missionary urged—he could not recover, while lying there. Moved by his kindness and his reasonings, the sick man yielded a tardy assent. He would suffer himself, he promised, to be taken to the workhouse.

The missionary called again, The door was set up, and closed; all was silent in the deserted room. A neighbour came out. "He was moved to the workhouse, sir." This was good news;—in the workhouse he might possibly recover. "He is dead, sir," she added; "he died soon after he was taken in."

He is dead—gone to "stand in his lot at the end of the days," when both landlord and tenant shall appear before God.—*Sorrows of the Streets.*

THE LOST ONE FOUND.

One night, a few months ago, a friend of ours was passing along the streets of London on his way home. Looking down on a dark door-step, he saw three poor girls crouching together on the damp stones. Poor things! they were cold and hungry, and it seemed as if they had taken up their abode there for the night. Hundreds of people were passing by, cabs and carts were rumbling in all directions, the doors of the public-houses were blazing with light all round them, and yet theirs was a lonely lodging. Homeless and friendless, none of all the happy and the gay cared a straw for them. Why should any one care for them?—so the world says—poor, dirty, and ragged, perhaps wicked girls. But there *was* One who cared. The eye of Him who is a Father to the fatherless was upon them, and he brought his servant that way, like a good Samaritan, to bind up their wounds. The gentleman stopped, spoke kindly to them, and seeing they were destitute, he took all the three to a Girls' Refuge. How strange it seemed when they got into their new home, with kind friends to comfort and cheer them. The teachers talked to them as gently, and smiled upon them as sweetly, as if they had known them all their days. Poor girls! they did not know whose love it was that made them so happy—that it was the love of Jesus in the hearts of those kind friends that flowed out upon them so unexpectedly. One of them was a little Jewess. Her father was an Italian Jew; he once had a comfortable home, but things went against him; he had no Saviour to go to, and in a fit of despondency, a few months before, committed suicide, leaving his poor children destitute. Being a Jew, he had taught his little daughter to dislike the Saviour, and at first, true to her father's faith, she would not even read the Testament. By-and-by, however, her obstinacy gave way, and before long she was lying a poor broken-hearted sinner at the feet of that same Jesus whom her fathers slew, crying, "Lord, save or I perish." The Lord heard the cry of this poor orphan, and in a still small voice he said to her, "Thy sins, which are many, are forgiven thee." And they *were* and *are* forgiven; and now she rejoices in his love.

Assisted by the Committee of the Refuge, this poor girl has now gone out as an emigrant to a place called Tasmania. You will know best how she was getting on when she left London if you read the following letter, which she wrote to the gentleman who found her on the door-step, from on board the ship at Gravesend. She says:—

"Dear, kind Sir,

"I hope you will excuse the liberty I have taken in thus addressing you. I felt very dull after you left us until about a quarter to ten in the evening, when a few of us met together, and held a very nice prayer-meeting on deck by the light of the moon. After that I was very happy. The men are very busy at work this morning, and every one seems to forget that it is the Sabbath day. I asked the matron if we might go to chapel, but she said we had better not leave the ship; so I distributed a few tracts, and while doing so some children came and asked me to give them some; so I gave them some *Children's Magazines*, and then I began to talk to them. I asked them if

they knew who Jesus was, and one boy, twelve years of age, said, 'No, ma'am, who is that?' I told him he was the Son of God; that he loved little children, and wanted them to pray to him. Oh, how thankful I felt that I could tell them! But while telling them how Jesus loved them, some of the men stood laughing at me, and I began to be ashamed, and left them. But I have since prayed to God that he would give me more courage, for I thought how wrong I had acted in going away. Oh, sir, what would have become of me if you had thus left me? Oh, I feel that God has been so good to me when I think how he directed you where I was. That is indeed a day long to be remembered by me in thankfulness to God. I cannot express the gratitude I feel for all that has been done for me.

"Give my love to all the dear children, and I hope they will pray that God will give me strength and grace to continue to love and serve him. We may never meet again here, but I hope we shall all meet where *our Saviour* has gone to prepare a mansion for all those who love him.

"Your affectionate scholar,

"JEANETTE ASCOLI."

Reader, have you courage to speak for Jesus, even when the world laughs at you?

Poetry.

THE TWO GIFTS.

By Miss Procter.

I.—THE DEVIL'S ACRE.

GOD gave a gift to earth: a child,
Weak, ignorant, and undefiled,
Opened its innocent eyes and smiled.

It lay so helpless and forlorn:
Earth took it coldly, and in scorn,
Cursing the day when it was born.

She gave it first a tarnished name:
For heritage a tainted fame—
Then cradled it in want and shame!

All influence of good and right,
All ray of God's most holy light,
She curtained closely from its sight!

Then turned her heart, her eyes away,
Ready to look again the day
Its little feet began to stray.

In dens of guilt the baby played—
Where sin, and sin alone, was made
The law that all around obeyed.

With ready and obedient care,
He learnt the task they taught him there:
Black sin, for lesson! oaths for prayer!

Then earth arose, and in her might,
To vindicate her injured right,
Thrust him in deeper depths of night.

Branding him with a deeper brand,
Of shame he could not understand,
The felon! outcast! of the land.

II.—BELGRAVIA.

GOD gave a gift to earth: a child,
Weak, ignorant, and undefiled,
Opened its innocent eyes and smiled.

And earth received the gift, and cried
Her joy and triumph far and wide,
Till echo answered to her pride.

She blest the hour when first he came
To take the crown of pride and fame,
Wreathed through long ages for his name.

Then bent her utmost heart and skill,
To train the supple mind and will,
And guard it from a breath of ill.

She strew'd his morning path with flowers,
And love, in tender dropping showers,
Nourished the fair and dawning hours.

She shed, in rainbow hues of light,
A halo o'er the good and right,
To tempt and charm the baby's sight.

And every step of work or play,
Was lit by some such dazzling ray,
Till morning brightened into day.

And then the world arose, and said,
Let added honours now be shed,
On such a noble heart and head.

MORAL.

Oh world, both gifts were pure and bright,
Holy and sacred in God's sight,
God will judge them and *thee* aright!

THE INVITATION.

Haste away, lonely boy, to the school snug and warm,
Your clothes are all tattered, and bare is your skin;
The rain, and the wind, and the pitiless storm,
Will brighten the glow of the comfort within;
Besides, you will find,
Kind friends to your mind,
Who will teach you to read,
Be kind in your need,
And, instead of hard blows,
Give you welcome and clothes,
Away, ragged boy, then, away to the school.

Never mind, though you *are* so begrimed and so sad,
Though dirt is familiar to that pallid cheek,
There are friends who are willing to make your heart glad,
Delighting to succour and strengthen the weak;
They'll tell you of joys
For poor ragged boys,
And will act to that heart
A Samaritan's part;
Yes, and whisper of love,
Shown by Jesus above,
To just such as you,—then away to the school!

Flee away, from those evil companions who try
To keep you enslaved to the devil and sin;
Turn your back on the prison, and willingly fly
To friends, rest, and shelter, inviting you in;
And give but your heart
To Life's better part;
Pray for grace to resist,—
From bad ways to desist;
Then, how gladly you'll praise,
To the end of your days,
The hour that you first bent your way to the school!

Come away! The kind voice of no mother you've heard,
No father hath taught you your Maker to bless,
For thou hast been trained to the blasphemous words,
The passionate curse, and the drunken excess.
Thy home!—never there,
The language of prayer;
But in school it shall be,
Uttered freely for thee,
That sins may be pardoned,
Transgressors forgiven;
That you, though so hardened,
May yet rise to heaven,
Praising God who first guided your steps to the school!

New North-road. F. B.

"A PENNY FOR BREAD."

The biting wind went howling by,
The snow flew madly past,
The jingling bells rang merrily
Their chimes along the blast.

A little girl went shivering by,
And now and then she said,
"A penny, kind sir, please will you give
A penny to buy some bread?"

"A poor, sick mother I have at home,
My father lies in his grave;
Please have, kind sir, some pity have,
On her I'm begging to save."

Long, dreary hours the little one begg'd—
Pleading with all her might;
But the passers-by seemed not to heed
Her voice, now choked with fright.

The clouds grew dark, and the night drew on;
The snow was falling fast;
And still she cried "A penny for bread."
But all flew quickly past.

At length a form of noble mien
Happen'd to pass her by
Just as she was singing "A penny for bread,
I fear my poor mother will die."

He paus'd and heard her most piteous tale,
As the tears roll'd down her cheek;
She was near frozen with bitter cold,
As she stood on her naked feet.

"'Twas only a few short months ago
A happy family were we;
God took from us our only support,
So now I am begging, you see."

Notices of Meetings.

DEPTFORD.

The annual meeting was recently held. General Clarke presided. The aspect of this institution, as indicated by the report, was encouraging. The Sunday Evening School is attended by 180; the Week-day School by 160; and the Evening School by 100; The Mothers' Meeting numbers 52 members. The Tailors' Class numbers 12 lads. At the Girls' Clothing Class a large proportion of the girls are employed. The mothers in connection with the Mothers' Meeting, £10 14s. 8d. subscribed last year for clothing. The Children's Provident Clothing Club subscribed £12 15s. 8d. last year for clothing, to which the Committee have added £1 14s. as an inducement to cultivate provident habits among the children. *Ten children* from this school received the Ragged School Union Prizes, for remaining in their situations *twelve months and upwards*. These results have been attained at an expense of about £115 a year, *or 6s. 8d. per head*. About 700 persons were present. The interests of this institution were warmly pleaded by the Revs. J. Evans and J. Pulling, and by Messrs. E. J. Hytche, N. Smith, and H. Jeula.

FOX-COURT.

A gathering of an extraordinary character took place on Feb. 6th, in the ancient hall of Gray's-inn, which was placed by the benchers at the disposal of the Fox-court School Committee, on the occasion of an annual treat to the parents of those poor scholars who owe so much to the ladies and gentlemen of these schools. A supper of hot roast beef and plum-pudding was placed before upwards of 350 men and women, who, by their behaviour, fairly deserved the compliment paid them after the feast by Mr. Bodkin, the Assistant-Judge, who occupied the chair. It was in opening the post-cenatory proceedings that the chairman addressed the assembly as "ladies and gentlemen," adding that he made no distinction in this social form, as he had never met a numerous company that had shown itself more worthy the title. A humorous speech by Mr. Payne, in which the rhyming capabilities of that excellent Judge were quaintly brought into practice, followed Mr. Bodkin's kindly address. The band of the E division of metropolitan police were present on the occasion, and by a choice selection of music added greatly to the harmony of the evening.

KINGSLAND.

The twelfth annual meeting was held in the Kingsland Congregational Church, Mr. Alderman and Sheriff Abbiss in the chair.

The Chairman said: It gives me much pleasure to be present here this evening, to render any help I can in so good a cause,

for my brother Sheriff and myself consider that prevention is better than cure; that it is better to teach than to punish; and to do what is in our power to help the fallen and raise the wretched. When I consider the number of teachers engaged in the work of Sunday and Ragged Schools, I must say, that I have more faith in them for the conversion of the world than in the ministry of the present day; for whilst I consider ministers useful in their spheres, and have great respect for them and their labours, I consider that they are too few in number ever to evangelize the world, except by some miraculous power, for we have but about 30,000 ministers to accomplish the work. Most of you, no doubt, are aware of a very poisonous doctrine promulgated by some in high places, the Head Master of Rugby School being amongst the chief, which is, that the world has now arrived at a state of manhood it has not hitherto attained, having but just passed from its infantile state. The necessity for our Ragged Schools proves a very different state of things, and with all deference to them I am led to believe that these gentlemen must be passing into a state of second childhood. When at a meeting of a Ragged School the other night at Islington, I heard of that which appeared to me a novelty, namely a patching-class, in connection with the school; so that the school was becoming no longer a Ragged School, but a school of patched garments, for the boys mend their trousers, and the girls their frocks; an idea which appeared to me exceedingly good. Until this my year of office, I have not attended many Ragged School meetings; therefore I come here more as a learner than anything else, therefore I shall not further take up your time, but call upon the Secretary to read the report.

Mr. Whittey then read the report, which stated that there are 340 children on the books of the day-school, the average attendance having been of late 240; that a very satisfactory examination took place in July last, when a note, accompanied with a pocket-handkerchief, purchased by the farthings and halfpence, and hemmed by the little fingers of the grateful children of the day-school, was presented to a great friend of the school. Three of the girls received from the Earl of Shaftesbury, in March last, a card entitling them to 10s. each, for remaining in service a year after leaving school. The evening-school has had an average attendance of 166; but teachers are required. A Sunday morning and evening school has been established, with an attendance of 150. The Mothers' Meeting, the Girls' Industrial Class, and the Penny Bank have been more successful than formerly. The Treasurer's account showed that £176 16s. 8d. had been received during the year, and that the society was in debt to the Treasurer £16 10s. 2d.

The meeting was addressed by J. Richardson, Esq., Rev. C. Dukes, Mr. Sheriff Lusk, Rev. T. Aveling, Mr. H. R. Williams, and other gentlemen.

GRAVESEND.

On January 16th, a festive gathering of a very interesting character took place at the Ragged School. On this occasion, upwards of one hundred of the parents of the children attending the school came together at the invitation to tea of the committee and teachers. The school-room had been made quite gay with a variety of flags, banners, and mottoes; and as a goodly number of guests were expected, tables and seats almost covered the entire floor. About five o'clock the repast was commenced, and all having eaten and drank to their satisfaction, the tables were removed and the seats arranged for the proceedings of the evening. Mr. Crook was voted to the chair. The meeting was addressed by the Secretary of the Penny Bank connected with the school, on the advantages of saving habits; the Sailors' Missionary, on temperance; and Mr. Hayward, on music and singing; after which oranges were handed round to the whole company. The Rev. B. H. Kluht then spoke upon the subject of religion, as the basis of the operations of the school; he was followed by Mr. Stocks, on the influence of Ragged Schools on society; and Mr. Carpenter on the duties and obligations of parents. The addresses were good and were listened to with great interest. Some useful articles of clothing, which had, by the kindness of teachers and friends, been provided, were then given to all present. The brass band, designated the "Shaftesbury Band," in connection with the school, was in attendance, and played several airs during the evening.

ST. GEORGE'S SOUTHWARK.

The annual meeting of the four Ragged Schools in connection with the parish, was held in the Borough Road, on January 24, presided over by A. H. Layard, Esq., M.P. The room was very crowded; and the meeting was addressed by the Rector, the Churchwarden, John Locke, Esq., M.P., and Mr. Gent.

Papers, Original and Selected.

GOING UP FOR HONOURS.

THE great Scholars' Prize-Meeting, held at St. James's Hall, in the month which has just closed, afforded the most satisfactory proof of the rapid and successful development of the Ragged School movement; while the numerous attendance of spectators testified to the growing importance which this system of reclaiming the vicious and neglected has attained in the eyes of the public. The noble President and his fellow-workers during a long series of years, might well feel an honest pride, mingled with gratitute to Providence, at the mighty results which have arisen from such small beginnings. The scholars themselves will never forget the day on which, having shown themselves worthy graduates in decent habits, in sound education, and in honest principles, they went up to receive their well-earned honours in the form of the prizes presented under the auspices of their *Alma Mater*, the Ragged School Union, by the hand of the philanthropic Shaftesbury, the worthy Chancellor of the University of Rags. To fill the rank of Head of the great seminaries of Oxford, Cambridge, or Dublin, to be Lord Rector of Edinburgh, Glasgow, or Aberdeen, are distinctions which the proudest of our nobles are well pleased to obtain; but we doubt much whether the most tumultuous applause, or the most complimentary odes which a senate house, crowded with the learned and illustrious of the land, could offer, would give to the recipient the same pleasure which the President of the Ragged School Union felt at the evidence before him of the good that he had been so largely instrumental in effecting, and of the personal attachment and gratitude which his services had inspired. The best of all civic crowns—the respect and confidence of the nation—it may, without exaggeration, be said, have been fairly earned, and ungrudgingly awarded, to the leaders of this extraordinary national movement.

We are aware that some worthy people, friends, too, of the cause of education and progress, do not give their approval to the system of prizes in any shape whatever; in their opinion the moral sense

and the social elevation of the pupils should suffice to ensure their progress in well-doing, without any adventitious aids. We do not concur in this view of the question, which appears to us a somewhat singular application of certain modern philosophers' *dicta*. We are inclined to think that after all there is *something* in the "wisdom of our ancestors;" and we do not forget that this very plan has been adopted from the very remotest ages. It is a time-honoured custom in our ancient city guilds to give rewards to young persons who have honourably fulfilled certain terms of probation: the same course is pursued by the oldest and most influential of all our great national charities. We may go even further back, and quote from the ancient classic authors; while from the Sacred Volume itself ample authority can be derived for the practice. If it be wise to "train up a child in the way that he should go," there certainly can be no folly in showing him some encouragement for keeping in the right path. But it is said, the expense of this distribution is great; and might not the sum be more advantageously laid out? The friends of our society think that this could hardly be the case. Poor as the recipients of these prizes are, it would be derogatory to suppose for one moment that the mere value in money is the object of their ambition. It is the desire of obtaining the continued countenance and increased approbation of those whose kindness and encouragement they have before experienced. And if those boys and girls do feel proud of their handsome blue and gold testimonials, it is the honest pride of honest industry and independence, and helps to render them more fit to bear the name of Englishmen and Englishwomen. Honours in a good cause are worthy objects of ambition; and when the decoration is awarded, it is our national practice, in most cases, to bestow some pension or gratuity with it. Having done well in their various schools, these prizes are sensibly held out as incentives to do better, and to stimulate the scholars to attain stability of character and habits of persevering industry.

The result of the experiment during the seven years for which it has been tried, have been eminently satisfactory. The increase in the annual number of prizeholders has been from 144 in 1854, to 1,215 in 1861. This number of prizes may be considered as showing a proportionate increase in the large number of well-instructed and reclaimed children, who are sent out every month from these schools to take their places in the ranks of honest society. The large number of well-pleased employers who have continued these young people in their service for a twelvemonth's term and up-

wards, is a high testimony to the excellent system of teaching in the schools. The manner in which that system has developed their faculties and abilities up to the present time is a guarantee that good seed has been sown, the result of which may be, that some among them will attain high places in general attainments, and even in literature—this has been the case of late years among men of the very humblest origin and callings, as the prizes given at the Arts Union of Mechanics' Institutes show.*

The healthy and happy looks of our successful candidates for honours, form a powerful contrast to the woe-begone and unnaturally anxious physiognomies of the same individuals a few years back, when they first came under the care of our teachers. Indeed, this is a most important result to be noticed; as the moral improve ment takes place in the condition of the children, there can be no doubt that an increased development of intelligence is concurrent, which exercises a beneficial effect, not only upon the mental powers, but also to a certain extent upon the physical frame. The healthy mind ever conduces to health of body. Be that as it may—here we have either as an immediate or secondary consequence of Ragged School training, a group of healthy and grateful youths of both sexes, whose future is a hopeful one, whose past miseries and vice exist but in memory, and whose present condition is one of content and happiness.

We may here notice that this number of 1,215 prizeholders does not include all the candidates for the honours of the day. Some hundred and forty claimants were rejected, not necessarily because undeserving of reward, but because, from some circumstances or other, the whole code of conditions established by the central committee had not been fulfilled. On a review of the whole seven years then, we think it will be allowed on all sides that this plan of prize-giving has worked most satisfactorily, and that its results are in the highest degree encouraging. These youths are now fairly launched into life with good characters and hopeful prospects. They have begun to mount the ladder of society, and, according to the liberal spirit of the times, in which fortunately we now live, they may aspire to attain even the highest rounds. From being the pests of society they have taken their places among its helpers and strengtheners, and are now learning their duties as honest and peaceful citizens. In these days, when the diffusion of political

* For some very interesting facts on this head, see a paper by the Rev. D. Ace, in our number of October, 1859.

power is so largely on the increase, and when reformed parliaments and extended franchise have such vigorous opponents and enthusiastic supporters, it must be satisfactory to all parties to find an element such as this infused into the political mass. Sprung from the lowest of the people, and owing their rise in life to their own perseverance and industry, these former Ragged School boys are in no danger of becoming either bigoted politicians or subverters of the constitution. On the contrary, their training has been such, that while it has fostered a love of truth and manly independence, it must at the same time have convinced them of the necessity of preserving the due order of society; for who so well as they can tell how much the lowest class may owe to those above them? while, as they advance in prosperity, they will perceive the mutual dependence of all ranks upon each other. Thus as they advance in life, they will add so many links to the chain which binds together the fabric of England's greatness; the men as sober and enlightened patriots, the women as fit wives and mothers of a race of free men:—

"What constitutes a State?
Not high raised battlements or labour'd mound,
Thick walls or moated gate;
Nor cities proud, with spires and turrets crown'd;
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-brow'd baseness wafts perfume to pride.
No!—men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude,
Men who their duties know—
Who know the right, and knowing, dare maintain."

OUR HOME HEATHEN!

WHAT IS TO BE DONE FOR THEM?—WHO IS TO DO IT?—HOW IS IT TO BE DONE?

By the Rev. John Kay.

THAT we have an immense heathen population at home needs no proof. That we have a large number of true Christians is equally patent. That it is the mission of the Christian Church to leaven the whole population is not questioned. The only question pressing itself on our consideration is, by

what means can the Christian population operate on the heathen, so as to bring the heathen within the pale of the Christian Church?

Two measures only are open to us. *Either Christians must themselves labour to bring men to the knowledge of the truth, or they must subscribe their money to hire special persons to do it.*

The more excellent way, the more scriptural way, the more effectual way, is for Christians to do it themselves. They are sufficiently gifted, and sufficiently numerous. When men are constrained by the love of Christ to make sacrifices of *time* which has a money value, of agreeable society, of needed rest, and of money for expenses, there will be such fervour in their work as will commend it to the approval of those for whose benefit they labour. Nothing can stand against that man whose heart is in full sympathy with the Lord Jesus Christ, who longs to see the Father and the Son glorified in the conversion and salvation of men, and whose hopes of success are in the mighty operations of the Holy Ghost.

If Christians laboured more for the salvation of men, they would be more deeply interested in this important work. The apathy so generally manifested is the natural consequence of considering this work to be especially the business of ministers. It is impossible to become deeply interested in a matter in which we take no part. And it is equally impossible to labour in a cause, continuously, without becoming deeply interested in its success. The disciples of Christ are *all* commissioned to "preach the Gospel to every creature." The world is nowhere commanded to go to churches to hear the Gospel. Christians are to take it to them. Their duty will not be discharged till they shall have carried the "Word of Life" to *every creature.* Then will the rejecters of it be without excuse, but not till then. Then will Christian men be clear of the blood of those who perish, but not till then.

There are talents in the Church of Christ equal to this. Gifts are bestowed upon believers at the will of our Head. Few true Christians, either men or women, but what are able to tell, either publicly in the streets, or privately in conversation, all that is necessary to salvation. They may not be able to feed the Church of God with doctrine, but they are able to call upon men to repent of their sins, and to believe on the Lord Jesus Christ, that they may be saved. We must believe that there is a sufficient number of gifted Christians, men and women, to effect the conversion of all the people in these kingdoms. Woe to those who are too respectable to stand up in the street, at the wakes, on the race-course, and in markets and fairs! Jesus said to his disciples:—"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Woe to *Christian* ladies who can find no time for visiting the poorest cottages, and the most degraded of their sex, in order to tell them of the Saviour! Woe to those who sit in their comfortable pews on the Sabbath, and listen with delight to the holy truth, but break not the bread of life to the perishing! Hear the Saviour:—"Inasmuch as ye did it not to one of the least of these, ye did it not to me." Woe to those who substitute for personal, self-denying labours, their pecuniary contributions! No Christians can be excused on such grounds. If God has given money, in addition to other gifts, it must also be pressed into this service. *All the talents,* be they ten, five, two, or

one, must be employed. It is because they have been wrapped in napkins that six millions of our countrymen have formally renounced God. Let the Saviour speak again:—"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

But, seeing Christians are so divided, is it possible that they can co-operate extensively in evangelising our home population?

This division into denominations is a serious obstacle, and well deserves consideration. If we are to work separately, as denominations, we shall not economise our labour. We shall often obstruct each other. Churchmen, Dissenters, and Methodists, will be calling on the same families, seeking the same children, wanting to introduce the same people to their several churches. They will thus distract the ignorant, and divide the families of the indifferent. Such division, to say the least of it, will be an impediment to the families. It will prevent family teaching and catechising, and produce family dissensions. Besides, if we act as denominations, the home heathen will never believe in the purity of our motives. They will hold, as they do now, that we are only seeking them in order to strengthen our own party; and this idea will be, as it is now, a serious obstacle in our way.

It is essential to success that all denominationalism shall be in abeyance. Whatever may be the opinions of men on the things that divide, they ought never to be broached in connection with such a mission. All Christians are agreed that it is the duty of sinners to repent and turn to God, that salvation is by faith in the Lord Jesus Christ, and that obedience is due to the will of God. On those topics there will be no disagreement. The range of our teaching will not much exceed them. We all hold that these doctrines, and what is implied in them, are cardinal truths, and that those things which separate Christians are of inferior importance. The mission, therefore, will demand that we attend to chief truths, and that we equally, in this connection, disregard the secondary. *We shall have no mission to the churches, but only to the "lost sheep."*

What, then, is to be done with the converts?

It must be a first principle that no churches shall be formed out of the results of the labours of the mission. It will be the duty of zealous Christians to introduce the awakened to the churches they may prefer. All the fruit ought to be gathered by churches already in being. Indeed the teaching of the mission will not be sufficient for awakened souls. They will, ultimately, come under the ministry of the clergy of the several denominations in order to be taught the way of God more perfectly. They must not only be excited to seek mercy, but they must be gathered into the fold of Christ. And as our divisions are already obstructively numerous, we ought, absolutely, to repudiate the thought of raising a new denomination. Every clergyman ought to feel that when two of these labourers enter his parish, district, or neighbourhood, that they will be really helpers, and not disturbers and dividers. So certain should he be of their singleness of intention that he would welcome them as friends, and co-operate with them to the extent of his opportunity.

One thing will be required to be guarded against, namely, *laxity in attending* PUBLIC WORSHIP.

We know some excellent men who have embarked in a mission of this

kind, and who labour with great zeal in the streets, but who seldom, almost never, attend public worship themselves. They have yielded to the habit of substituting their own services for the worship of the church. We are satisfied that this tends to impoverish their souls. It sinks, in their estimation, the ordinance of God. It gives a low tone to their street addresses. And, contrary to their intentions, they lead the people, by an unjustifiable phraseology, to esteem the public services lightly. When they would tell their audiences that *mere* attendance at church will not save them, they usually say, "It is of no consequence whether you attend church or not; if you believe you will be saved," &c. We are doubtful whether any person ought to be recognised as a labourer who does not, at least once on the Lord's day, worship with some of God's people.

But how is this work to be done?

We can only sketch a general outline in answer to this question.

Every county should be divided into districts of convenient size. Three classes of labourers will be required in each district, all of whom should be unpaid:—

1. *Evangelists.*

Let them go by twos, and confine themselves to preaching in the streets, rooms, and theatres, &c., and to tract distribution. They will itinerate, on the Lord's days at least, within the bounds of their district. The labourers themselves would form a committee for regulating their plans, &c., together with ministers of all denominations in the district, who are willing to co-operate with them. Probably they would find it expedient to have either a secretary with powers, a superintendent, or a small executive committee.

2. *Teachers of Ragged Schools.*

Ragged Schools should be raised with a view of drafting the reclaimed children into the regular schools connected with the churches. This department also to be under the direction of its own committee.

3. *Domiciliary Visitors.*

These would be chiefly, but not exclusively, females. They should go out by twos. Their object would be to go from house to house, to converse with the people on their preparation for a better world, and to seek out any persons who may have been impressed under the preaching of the evangelists, and to introduce them to the clergy or other officers of the church they may prefer. If they have no preference, then they might settle them either with the church or chapel nearest to their residence, or that with which the visitors are connected. If any clergyman should have conscientious objections to co-operate with the evangelists, he will, nevertheless, have the opportunity of securing a due portion of the fruits of their labours, through his own district visitors. It will be necessary that this department should have its own committee to regulate its own work.

The united committees of any district or county might constitute a GENERAL BOARD, which, with its secretary and treasurer, would have the whole direction of the work, the raising and expending of funds, &c.

Who is to begin a work like this?

Christians of the various denominations in the provinces can commence at

once, without any stimulus from without. But it is probable, in order that the work may be general within any reasonable time, that much information will require to be diffused, and efforts will require to be made to introduce it into the several districts. We would suggest that a METROPOLITAN SOCIETY be formed, the elements of which are already in existence in connection with the Ragged School Union and the Open-Air Mission. It would harmonise well with the principles of the Evangelical Alliance, to whom the direction of the work might be committed. A paid secretary, fully acquainted with the work to be done, and able to bring it before the public successfully, would be required. Paid evangelists, who should devote the whole of their time to the work, will be necessary. As an experiment, two only might be appointed in the first instance, who should go together to any part of the provinces to which they might be invited, in order to form a Board of Local Missions, and to organise the operations. They might remain in the district or county one or two months, or until they had succeeded in placing the mission in working order, when they should leave for other spheres. The London Board would not wait for invitations, but would despatch their evangelists, on their own motion, to initiate the mission where they might judge it necessary.

It would be impossible for the whole Church thus to be called out into active, unsectarian labour, in humble dependence on the blessing of God, without the several churches being themselves increased and strengthened, and our highly favoured country being greatly elevated and purified. The reproach of England would most probably be wiped away.

Jesus saith unto his disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

AN EFFORT TO SAVE FOUR GIRLS

From a wretched and probably an abandoned life, at the very moment when they needed help, by a stranger who compassionated their suffering condition.

ABOUT three months since, a gentleman was quietly sitting in his office one afternoon, when he was pressed with the thought that he must go at once and transact some business at Charing Cross. The matter was by no means urgent, and could as well be done a few days later as then. He accordingly hesitated about going. The conviction, however, remained strong that he ought to go at once; so, leaving what he was then engaged upon, he started off to Charing Cross. When he came in sight of St. Martin's Church it was then half-past 4 o'clock; at the south side of the church, the steps from the pavement run up high; close to the pavement is a cab-stand; and the traffic just at that corner of the church is very great. Several vehicles were passing at the time, and the gentleman had to wait a short time before crossing over to the east side of Trafalgar Square. While waiting he turned round, and, to his astonishment, saw there, perched upon the top step of the church, a group of four girls. Two were fast asleep, one leaning her head and back against one of the pillars, and

supporting the head of the other in her lap; these two were somewhat clean, and more tidy in their dress than the others. The other two, however, were in the most abject state of wretchedness; to describe their condition would be a matter of impossibility. They were half awake, and supporting their weary heads on their hands, their arms resting on their knees. Had all London been searched, it is believed that two more such miserable objects could not have been found. The friend whose attention had been drawn towards these sisters of want, neglect, and wretchedness, stood amazed at the sight.

Thousands of persons must have seen these poor, pitiable, and forlorn creatures that day, before the friend referred to, and passed by unheeding the silent appeal which their sorrowing condition made to all who beheld them. Our friend, however, heard the appeal, and was riveted to the spot; and as he gazed upon the unhappy girls, he wondered if anything could be done for them. He was acquainted with a Refuge, and thought that would afford a way of escape for them. So he crossed the road, went into a shop, borrowed a pen and ink, wrote out the address of a Refuge plainly, and then returned to the spot that had so taken his attention. He had not spoken to these sisters of misery, and he now felt somewhat ashamed to mount the steps, and to be seen conversing with such wretched objects. This, happily, was only a momentary feeling, as it passed away, and he soon was at the top of the steps. He awoke the two girls who were asleep, and then made a few inquiries of all four. Being satisfied of their homeless and friendless condition, and they having expressed their thankfulness for the opportunity to enter a Home, he gave them the address of the St. Giles Refuge, and desired them to go at once and see the matron, which they promised to do.

It will be seen by the preceding remarks that this was not a premeditated intention of doing good. Our friend, when leaving his office, was quite ignorant of the momentous results depending on his visit to Charing Cross, so far as those four girls were concerned. Neither had he to sacrifice much time in the matter, for all that is above narrated did not detain him above a quarter of an hour. How striking are the words of our blessed Lord, where He says, "Ye have the poor with you ALWAYS, and whensoever YE WILL ye may do them good." Would that the Lord's people availed themselves of the opportunities He puts in their way of assisting His brethren and theirs, instead of, alas! as too often is the case, looking on at the misery, and passing by on the other side.

Our friend, after giving the girls the address of the Refuge, went on his way, finished his business, and returned. On reaching the church, he looked up, and, to his astonishment, saw the two dirty, wretched-looking girls gone, and the two clean ones still sitting. He went up to them, and asked where the other two had gone, and was told to the "Refuge." "And why are not you gone?" he inquired. "We are going, sir, directly," was the reply; and so saying, they got up and moved on. The poor girls did not acknowledge the fact, but it is believed they were ashamed to be seen walking through the streets with the other two girls, on account of their miserable condition.

Before returning to his office, the friend called at the Refuge, to see if the girls had arrived. He saw the matron, who informed him two of the girls had appeared, and while talking to her, the other two also made their appearance. They were at once supplied with food, for they had only had a little bread that day, and that was given to them early in the morning by a *poor* woman.

It appeared these girls had only been acquainted a few days,—that they had been drawn to one another by their mutual miseries. They had wandered about all the previous night, not having been able to procure shelter at the casual ward of the workhouse, or at a Night Refuge; and, being tired and exhausted, they had sat down at St. Martin's Church about eight or nine o'clock in the morning, and had remained there all day, no one taking any notice of them but the gentleman referred to. Thousands of persons had passed and repassed during the day, and hundreds of carriages had arrived and put down their owners at the National Gallery, which is only a few yards from where they sat.

"FICTITIOUS SAVINGS BANKS" AND PENNY BANKS.

THE returns from the London Ragged Schools for last year showed that there were 76 Penny Banks in operation, with 25,000 depositors, who, during the preceding year, had placed in those Banks £8,889; and in the same period had drawn out £7,860, leaving about £1,000 in the 76 Banks, or an average of £13 3*s*. 2*d*. in each Bank; and, on the average, of about 9*d*. belonging to each depositor.

The earnest attention of the conductors of all those Banks is called to a Bill now before Parliament. And if they will send, without delay, to the Secretary of the Ragged School Union, their opinions as to the effect the Bill, should it become law, would have upon these Penny Banks, they will be placed in the hands of a Member of Parliament, who has kindly undertaken to give this Bill his special attention. It is very short, designated

"FICTITIOUS SAVINGS BANKS,"

and is as follows:—

"A Bill intituled An Act to make Provision against the Establishment or Maintenance of Fictitious Savings Banks, or Banks purporting to be Savings Banks, but not authorized by Law.

"For the protection of any person or persons who may have made, or may be desirous of making hereafter, deposits for investment in a Savings Bank lawfully established and certified under the several Acts of Parliament relating thereto, be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

"1. That if any person or persons shall, after the 1st day of April next, establish, continue, or carry on any Bank, Institution, or Society, of whatsoever kind, for receipt of deposits of money at interest or otherwise, assuming or using for such Bank, Institution, or Society, the name, title, or description of a Savings Bank, of whatsoever kind, except in respect of Savings Banks established under Acts in force for the creation, support, and management thereof, or in respect of any Penny Savings Bank by the rules of which the moneys are required to be deposited in any Savings Bank established under any Act or Acts of Parliament relating thereto, such person or persons shall be held guilty of a misdemeanor.

FREE LECTURES FOR THE POOR.

Occasional recreation is one of the necessities of life. It is an old adage, but a true one, that "All work and no play makes Jack a dull boy;" and although we may admit the truth of a similar proverb, which says "All play and no work gives Jack a ragged shirt," yet the principle remains the same, that times for pleasure and repose are absolutely requisité, so that men may be healthy, cheerful, and wise. The man of business, when tired and anxious, seeks the solace of his family circle, or betakes himself to the sea-side, so that he may find relief from the cares which bear so heavily upon him. Concert-rooms, lecture-halls, scientific institutions, together with opera-houses, theatres, and other so-called haunts of pleasure, alike bear witness to the craving of man's heart for variety and enjoyment.

And as it is with those who are well to do in the world, so it is with the poor and outcast; they seek excitement and variety in Penny Gaffs, low dancing-rooms, cheap concerts, public-houses, and drink. The husband driven from his home, perhaps by the untidiness of his wife, seeks refuge in the public-house, whose doors are always open to welcome him while he has a penny to spend; where, with congenial friends, who sing songs, tell racy stories, and praise each other, he drinks his health and his strength away, until his pockets are empty, when the affectionate publican bundles him out of the door. The wife, left at home in dirt and squalor with her children, is almost sure to take to drink as well. The daughters, as they grow up, soon find their way to the low dancing-rooms; and miraculous will it be if they escape from ruin. The boys, left to themselves, become enthusiastic admirers of the vice and vulgarity of the gaff; they try to be men, and vainly think that smoking and swearing like their father, and drinking like their mother, will make them so; it is thus they, oftentimes, are led to take their first steps in crime, and soon find companions who gladly lead them on.

Poor as well as rich must have their pleasures, and he is a true philanthropist who strives to provide innocent amusement for the outcast and poor. All the readers of this magazine know how thoroughly Ragged School children enjoy their treats, and how little is necessary, after all, to make them pleased and happy.

The writer, however, chiefly wishes in this article to draw the attention of Ragged School committees to the advisability of providing, where practicable, for the recreation of the parents as well.

Free lectures, the magic lantern, concerts by the children, parents' tea-meetings, are all easily provided, and will prove of incalculable benefit, as antidotes to the vicious and debasing pleasures to which the poor are accustomed.

At a Ragged School, with which the writer is connected, much good has resulted from the establishment of a fortnightly course of free lectures to the poor; the children are dismissed, on these occasions, an hour earlier, and told to go home and bring their parents, on which condition they are again admitted. The room, capable of holding 300 people, is always well filled, and sometimes many are turned away for want of room. The lectures are made as varied and interesting as possible, being illustrated by experiments, diagrams, or by the help

of the magic lantern; in this way a vast amount of information is given regarding natural philosophy, electricity, galvanism, the steam-engine, the electric telegraph, and the wonders of creation. When lecturers cannot be obtained, some poetry or an interesting story is read to them, and it is astonishing how the very poorest seem able to appreciate that which is beautiful and true in poetry. The writer remembers the extreme pleasure with which, on one of these occasions, a crowded audience listened to his reading Tennyson's "May Queen," Longfellow's "Wreck of the Hesperus" and "Resignation," Bloomfield's "Richard and Kate," Hood's "Song of the Shirt," Ingoldsby's "Look at the Clock," and other pieces of sterling merit; their attention was fixed the whole of the time on the reader, and at some of the most affecting passages tears were seen rolling down many of their cheeks.

How little then, after all, is required to attract and interest these poor outcast ones. Surely, the committee of every Ragged School in London can do something in this way to provide recreation for the parents of the children attending their schools; and let it be remembered, that in doing so, not only will they benefit those who attend, but will lead the parents to interest themselves for their children, and ensure greater regularity in their attendance for the future; they will augment the numbers at the Mothers' Meetings, strengthen the hands of the City Missionary, and help forward the Sunday Ragged School services.

SCHOLARS' PRIZE-MEETING.

THE meeting for the distribution of the prizes awarded to the scholars of Ragged Schools, for having kept their situations for at least twelve months, with good characters, was held on Tuesday, March 19th, 1861, at St. James's Hall, Piccadilly.

The prize-scholars, accompanied by their teachers, arrived in the Hall at five o'clock, preceded by banners, bearing the names of the different schools.

After tea, the Right Hon. the Earl of Shaftesbury occupied the chair, and was supported by the Committee of the Ragged School Union, and many influential persons.

After prayer and singing, Mr. W. Locke, the Hon. Secretary, read the following statement:—

RAGGED SCHOOL UNION.

That the following prizes had been awarded in the previous years, viz:—

The	year	1854	were 144
	"	1855	" 327
	"	1856	" 366
	"	1857	" 402
	"	1858	" 496
	"	1859	" 568
	"	1860	" 870

That the number this year had increased to 1215

The whole of the 1,215 had complied with the following conditions:—

1. That the candidates for these prizes must be over twelve and under seventeen years of age, and must have attended the Ragged School giving the recommendation at least six months previous to entering the situation.
2. That those scholars who have remained in one place for twelve months, ending Christmas, 1860, and have not before received a Money Prize, will be entitled to a Prize of Ten Shillings, as well as a Card, provided the Committee of the School recommending the scholar will pay Two Shillings and Sixpence of that sum. That if any scholar had kept his place for twelve months, but left it before Christmas for another, he shall be entitled to his Prize, provided he be in his second place at Christmas, 1860.
3. That those scholars who have received a Money Prize previously, and are again recommended (in accordance with Rule 2) for further service to Christmas, 1860, will be entitled to a Prize Card and a sum of Five Shillings, provided the Committee of the school recommending the scholar will pay One Shilling and Sixpence of that sum.
4. Those Girls who are engaged in business must have been regular in attendance at the Ragged School on Sundays for the period for which they are recommended. This rule does not apply to Girls employed as domestic servants.
5. Apprentices, children employed by their parents, and scholars earning more than Ten Shillings per week, will be ineligible for the Prizes.
6. Certificates must be furnished by the employers and school authorities, to show that the previous conditions have been complied with, and that good conduct has been continued to Christmas, 1860.

The number of Schools sending candidates was 92.

The total number of candidates was			1349
"	eligible for Prizes		1215
"	ineligible		134
Eligible for Ten Shillings each		513 Boys	
"		379 Girls	
			892
Eligible for Five Shillings each		204 Boys	
"		119 Girls	
			323
			1215
Total Boys		717	
" Girls		498	
		1215	

The Rev. F. Tucker then gave an address, which was partly to the meeting and partly to the scholars. He said that "it rejoiced him, three years since, to attend, at St. Martin's Hall, a similar gathering, and had then to congratulate their noble president upon that harvest-home, for it was a harvest-home, and this was a harvest home. Did they ask who was the farmer? Then he would answer Lord Shaftesbury. (Applause.) The committee and teachers were the farm labourers, and every child who came to receive a prize, a golden sheaf of corn. Three years ago he rejoiced over 490 sheaves; the next year 650 sheaves; the next nearly 900 sheaves; and that night, blessed be God, upwards of 1,200 sheaves of golden corn." The rev. gentleman then spoke at some length upon the motto, "Never despair."

The scholars were now presented to the noble chairman by passing in front of the platform, led by their teachers, and preceded by the flags of their respective schools, the teachers receiving from his Lordship's hands, and with many an expression of congratulation, the packets containing the prizes awarded to the scholars under their management.

After the prize scholars had resumed their stations, a hymn sung, and Mr. J. Payne had given a telling address,

The Earl of SHAFTESBURY addressed the meeting to the following effect. He said:—

"My dear boys and girls,—The evening is so far advanced that I must not detain you many minutes; but I cannot refuse, on such an important occasion as this, to say a few words to you, my good children, and to say that I feel, from the bottom of my heart, all that has been so well expressed by our friend Mr. Tucker. He spoke of you not only as brothers and sisters, but as sons and daughters; I do regard you in that paternal light; and I do thank God for the day when I was called by his grace to participate in this holy work. Of all the things to which I have been called by His good and all-wise Providence, there is not one like it, not one that has brought me so much comfort, not one that I can look back upon with so much consolation, that rests with so much joy upon my heart, and there is not one that I look forward to with so much hope, as to the boys and girls of the Ragged Schools of London; those poor children, snatched from misery, wretchedness, and degradation, but who may yet, by the grace of God, become as the greatest of the land, and rank with the princes of the British empire. You little know, my good children, what power you have to give joy or misery to the hearts of the hundreds who are daily praying and labouring for your welfare; and I trust you will continue to prove that you have not been disregardful of the advice of your kind teachers. That we have not been mistaken in our efforts for your benefit is proved by what we have all seen to-day. I would ask if there be a heart that did not throb, or an eye that did not moisten, at the sight before us this evening? Yes, when I heard you sing the second hymn, it fell upon my ear and heart as something more than human; it struck me that but for our Ragged Schools many of those voices might now be engaged in lying, blasphemy, and vileness. When I heard all those voices in great and glorious harmony, it reminded me of that time when 'the morning stars sang together, and all the sons of God shouted for joy.' Yesterday I was in the further parts of London, and taking a walk among many of the dirty, narrow alleys there. I had business to do in those places, and I saw very many grievous sights, and heard very many grievous things; there I saw hundreds of children who had no play-grounds, no Ragged Schools, no apparent means of gaining an acquaintance with the precious word of God; there I saw them in their dirty, loathsome neglect, in their work of disorder, in their work of danger; for some of the boys were playing at tip-cat to the imminent danger of passers by; but I could not have it in my heart to attempt to stop them, for I knew that if they did not get some amusement in the streets and alleys, they would not get any at all. Poor children, if they do not get open streets and fair fields, and the means of enjoying fresh air, it is no fault of the Ragged School Union. Let the public, feeling the inconvenience of these poor youths gaming in the public thoroughfares, endeavour to remedy it by subscribing with a yet more liberal hand to the support of the schools that have for their object the lessening of the evil, or rather, its entire dissipation. But I derived no inconsiderable amount of pleasure, I can assure you, when I reflected that on the following day I was to witness a totally different spectacle—order, sobriety, cleanliness, and truth, and

everything that could conduce to respectability, and adorn the human race. There is yet a large body of children who would be only too glad to possess the advantages that you do. Be you the means of advocating this good cause, by your own excellent conduct and good example, that blessings similar to those which you have received may be extended to them. Oh that it should be for us to say that we have done these things; that we have rescued thousands, and tens of thousands of our fellow-creatures! I avow that I am amazed, because I never thought that our good work would be crowned with such success as it has been; although I knew that the evil was a remediable one; that, for its annihilation, nothing more was required than the exercise of those gifts which God has given us: an active benevolence, knowledge, energy, and a very large distribution of the contents of the 'yellow box,' about which our friend, Judge Payne, has been telling us. I must say to all those present, who are in a better condition than the children who are congregated in the body of this room,—If you suffer the Ragged School Union to flag in its operations for want of support in the necessary contributions;—if you suffer this great work to stagnate, and the channels of sympathy to grow cold;—if you will allow these thousands of children to continue in their forlorn condition, unknown, uncared for;—if you will leave them in want, vice, and misery, which some twenty years ago gained ascendency, for the want of doing that which requires no more than the mere surplus of your very enjoyments—for the want of these insignificant contributions, this great work will fall into disuse, and the soul-destroying messengers of evil again assume their mastery,—you are submitting this great metropolis to the everlasting wrath of God, and the dominion of Satan. (Applause). I cannot believe that this is probable—although it is not impossible—for the love of money, I regret to say, is increasing; but I still hope that we shall all be guided into one goal, illuminated by the glory and magnificence of our great God, and by the eternal salvation of the human race. I never will omit to bear testimony, deep, holy, solemn testimony, to the respect and veneration that is due to the committees and teachers of these Ragged Schools. They are engaged in a work as nearly Divine as any human work can be; they are engaged in a work stamped more than any other work with the impress of our holy Master; and I ask you whether it be not an indisputable fact that the Ragged School modes of training have produced, in proportion to the numbers, a greater amount of good than any of the other associations established by our Christian men and women. The teachers of our Ragged Schools work in pestilential atmospheres; they work amid everything that is offensive to the senses; they work for no other purpose than that they may do good; they are incited in their heavenly toil by the never-failing precepts of the Gospel; and God has given them unmistakable tokens of his pleasure, as is shown in the abundant and glorious harvest which they have reaped. I do implore all who are not enrolled in this work to join it forthwith. I wish I could assure the committees and teachers of these schools of the gratitude of all, as I can of my own deep and lasting gratitude. I thank them from the depth of my heart; and I do pray Almighty God that he may send down the blessing of his Spirit upon every boy and girl in our Ragged Schools, upon every one who has taken charge of them; that so at the last we may all be found together at the right hand of our heavenly Father. Come, then, forward, and with every energy that God has given you, pray and offer up your thanks for the great blessings he has conferred, and prepare for the advent of the kingdom of our blessed Redeemer."

This happy harvest-home then closed—all, whether givers or workers, feeling that God had been faithful to his promise, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him!"

THE CAIRO RAGGED SCHOOL.*

Cairo, January 9th, 1861.

My dear Friend,—You will rejoice to hear that our school has at last commenced. May God grant a blessing on this effort, made in weakness, indeed, and under many hindrances and difficulties, but undertaken for His sake, and in the cause of His Holy Spirit. Every one, almost, assured us we should fail, even in getting pupils, at least among Moslem girls; and the difficulty of getting a teacher, on the other hand, was very great. At length, however, we have begun in earnest, though with feeble instruments; for the teacher is a young girl, knowing not even as much English as I do of Arabic, and, of course, not experienced in teaching, though she seems intelligent and patient, as far as I can yet judge.

Well, on Monday morning, the 7th of January, at nine o'clock, my young assistant and I put up maps and a few prints, and set our school-room in order. But where were the pupils? How were they to be procured? Meuni (the teacher) had two little sisters, and she sat them down on the mat with books; but how to get others seemed a problem. Our Moslem servant had gone out to ask some of his acquaintances to send us their girls, but was not yet returned. I summoned the worthy Syrian woman (the young teacher's mother) who lives in our house, and we looked out of the window and hailed the old man who keeps the seed-shop opposite, and asked if he would send his three little girls (who were eating their breakfast with him) to learn to read and sew. He replied, however, in a very sulky voice, "We are Moslems, and do not want to learn!" I thought we must now go out literally "into the highways, and compel them to come in." So the good woman, Am-Yussef, as she is called (*i. e.* Joseph's mother), assumed her white veil, and we sallied forth into the street. She addressed several ragged girls, and asked for their mothers, and one or two women came up and talked to her; and the end of our excursion was, that several pupils were promised, and in about half-an-hour two actually appeared, and were led in triumph to the school-room. Presently, two more came in, sent by our servant; and, in the course of two hours, we had nine little girls, all Moslems, seated in a circle on the mat, with cards in their hands, on which the *Alif*, *Be*, or Arabic alphabet, was printed. How I wished our friends in England could have seen the group, of which I send you a rude sketch.

The young teacher made each child repeat the first five letters of the alphabet over and over for some time; and when I feared they would be getting tired, I gave them a short lesson in singing, to their great amusement and surprise. Then I made Meuni take the Bible, and read aloud in Arabic the first part of the first verse of Genesis, and the pupils were made to repeat it after her, until at least some of them could say it nearly perfectly. But no one, who has not tried it, can tell how new and hard a work it is to teach those who have not only no wish to learn, but no idea of what learning is, or of any possible good to be gained by it. Sewing was the only thing which seemed worth coming to school for, and, doubtless, was the inducement to

* For further particulars, see p. 175 of last volume of this periodical.

Moslem mothers and children. They frequently threw down the alphabet cards, and called out, "The work! the work!" but, for that very reason the work was arranged to come last. They showed aptness enough with the needle, and the English thimbles and scissors excited much admiration.

In the course of the morning, we had visits from many of the mothers, who, not unnaturally, wished to see what the foreign lady was doing with their little ones; for, if ignorant, they are certainly very fond mothers. Some brought bread, or raw carrots, or pieces of sugar-cane, for their children; and each one, as she drew aside her face-veil (after saluting the superintendent and teacher politely), would squat down beside her child, and make observations on the room, and all that was going on, so as rather to interrupt business; but at first this could not be helped, and they soon went away. Though the little girls were for the most part ragged and dirty, the appearance of some of the mothers showed that they were not of the very poorest. One child, who looked as if her dress had been taken at random out of an old clothesman's bag, and whose face was shaded by a yellow handkerchief that had not seen water for a long time, had a mother who actually wore a silk *tob*, or skirt, as well as handsome gold ornaments. Some, on the other hand, were really poor, though none looked half-starved, like so many of our Ragged School children at home. It was interesting to observe at once the resemblance and the difference of these children to those one had been accustomed to teach formerly; but the resemblance is greater than the difference, for "heart answereth to heart," as we know. The love of praise was evidently very strong. During the work-hour, they would keep running to me every five minutes to show their work, and say, "Is it nice?" To keep them sitting quiet was of course a difficulty at first, but on the whole there was more docility than I expected. One little creature, about six years old, tore her card slightly, and another triumphantly said, "Now you will be whipped!" at which Fatmeh began to cry. I interposed, assuring her we

had no whips here, at which there was a murmur of approbation. In the native boys' school there is, I believe, a good deal of beating; and they had doubtless heard of it from their brothers, and half expected the same treatment. When we had had the scholars for about four hours I dismissed them, although some late comers had been scarcely half the time, as both my young teacher and I had been obliged to keep every faculty on the strain, and were quite tired; besides, I feared to give the children too much at first, lest they should refuse to come again. They all promised to come early, and to have clean faces and hands; and then, after each in turn kissing my hand and Meuni's, they dispersed.

I felt exceedingly anxious next morning to know if my scholars would return, or whether they would have satisfied mere curiosity, and would not come any more. To my joy I found them already assembled before nine o'clock, when I went down to prepare for them. Two, indeed, were missing, but several others came; this time we had fourteen, besides the children of the house; of this number two were Syrians, and one or two Copts, the rest all Moslems! Most of the faces were clean, and, what was even better, cheerful; and I trust the school hours were not disagreeable to them, and that the Lord may bless the work among these poor little creatures. Of direct Gospel teaching we could give none as yet. They were made to repeat, in addition to the text of the day before, the first clause of the Lord's Prayer; and each child was separately asked, "Who made you?" Some did not seem to know even this; others unhesitatingly replied, "Allah." We shall soon proceed, however, and the young teacher will get experience, and be able to explain texts, &c.; while I am already getting more Arabic words, to add to my small store.

You may like to know the names of some of our scholars. Oh, that *some* at least may be written in heaven! There are Nafiza, Saluha, Fatmeh, Haanim, Nazleh, Saida, Zanûba (a comical little Nubian, with a round brown face, and such a bright pair of black eyes!), and several more, whose names I forget, besides a tall, lanky girl, in a blue skirt and *pink net* inner garment, with some one's old table-cloth on her head, or what looks like it, and who rejoices in the appellation of "Shoh!" She came in and out of the school the first day, evidently longing to join, but thinking herself too old, as all the rest were much younger; but the second morning she came in, and brought me a present of some oranges, after which she sat down beside the little ones, and began to study Alef, Be!

I give you these trivial details to enable you, if possible, to form some idea of our school and its inmates, for it is not easy to keep up an interest in those of whom we know nothing. This is, indeed, the day of small things; but if you consider the many difficulties in the way, and the feebleness of the instruments employed, I think you will say that hitherto the Lord has helped us, and will feel encouraged to pray for a continuance of His blessing. I earnestly recommend this infant effort, as we may call it, to the prayers of our Christian friends, for we greatly need their prayers, I assure you! You shall hear again of our progress in a short time. Meanwhile, farewell.

M. L. W.

THE GENTLER SEX AND THEIR CHRISTIAN WORK.

MANY years ago, when I was a member of the Literary and Scientific Institution, Aldersgate Street, a question arose in our discussion class as to the intellectual faculties of women (the gentler sex as they are called), *i. e.* whether they were equal to those of men? The discussion occupied several evenings, and became very interesting from the amount of arguments used on both sides *pro* and *con*. Many cases and examples were given of strong intellectual power, such as Madame Roland, Madame de Stael, Queen Elizabeth, Mrs. Hannah More, and others of more recent times. Some argued that women would be quite equal in mental power to men, if they had equal advantages in education and equal opportunities in life. Their opponents said, if their mental powers were as great, they would, long ere this age of the world, have made themselves the opportunities, and gained for themselves the advantages, that men possess; and granted they were equal, how was it we had so few great women in the world compared to great men? It was answered, that woman was made as a help-meet for man—that her province was the domestic circle—home influence, and that God never meant her to come in competition with man in the arts and sciences, philosophy or politics. It was even said by some (but few in number), that she was only intended to nurse babies, get up linen, and see to the affairs of the culinary department of her household. It was allowed by most, however, that woman's influence was great as a wife, mother, and mistress; and that if men became great, it was, in most cases, through the influence of women in training and guiding the minds of their sons, and moulding their habits and feelings, when young, in tender years, when the heart is "like wax to receive, and marble to retain, the impression made." The practical conclusion come to was, that women had a sphere of their own, and were never meant by God to be great philosophers, statesmen, or warriors. They were given at first as a "help-meet for men," and should keep to their position, and not encroach on man's domain. Since that time I have lived to see many women attempt greater things than any of my friends then thought them equal to; and in these latter days, one may almost say within thirty years, women have taken a place in intellectual achievements, mental efforts, and active usefulness, which they seldom or never did before, without neglecting their legitimate duties. They have come forward with a power quite equal to men in a variety of ways, and exerted a mighty influence on society, generally for good, by their talent, influence, and active usefulness. They have especially excelled in works of Christian love and mercy, though their intellectual achievements, in many cases, entitled them to high praise. We have only to mention Miss Strickland, Mrs. Ellis, Mrs. H. More, Mrs. Sommerville, Mrs. Jamieson, Mrs. Stowe, and Mrs. S. C. Hall, to remind our readers of what women can do in a literary way, with great moral power combined. We have only to allude to Mrs. Ranyard, Miss Marsh, Miss Nightingale, Mrs. Wightmen, Mrs. Balfour, Mrs. Garnet, Mrs. Fison, and Mrs. Bayly, to show mental and moral power together operating with great active usefulness in missionary Christian work in so striking a way as to delight and refresh every true philanthropist

and every genuine Christian. And every day seems to add to the number of new aspirants to moral usefulness and devoted benevolence, whose names are not yet known to fame, but who may ere long rival those who are now known by their valuable works.

In our visits to Ragged Schools, we meet with many just lately called out to take an active part in works of love and mercy. Women of a genuine philanthropic disposition, but with strong common sense and solid talent also. It is delightful to us thus to notice how God is calling out the women among His people to aid the men in efforts for the improvement and elevation of the lower classes of our population. May every blessing attend them, and may the Almighty Giver of every good and perfect gift shower into their own bosom a rich reward for their devotedness, self-denial, and earnest zeal.

The one, among so many, that we now call attention to particularly is Mrs. Bayly, who so actively labours in that part of Notting-hill, called the Potteries. Before her work on "Ragged Homes and how to mend them" came out, we had the pleasure of hearing her read a portion of it in manuscript, and we at once said it would be a useful, interesting, and successful work. The event realised the opinion. It has had a large sale. It has proved valuable to many—very many Christian workers—and interesting to all its readers. Having before noticed this work in our pages, we now pass on to notice Mrs. Bayly's later work, namely, "Workmen and their Difficulties," also published by Nisbet. It is a highly interesting and talented production, and will, no doubt, have a good sale. We can thoroughly recommend it to all our friends. It may not strike all as so pointed and practical as "Ragged Homes." It has not so much in it of the author's personal experience (which is really the most interesting part of both her books); but if the reader will go on steadily to the end of the volume, he or she will rise from it like "a giant refreshed," and prepared with hope and trust to do great things. We may, on a future occasion, go more into details. At present we can only give a few extracts to show the style and tone of the work, and to give an idea of its matter.

The last four chapters are the most likely to be useful, viz.:—vi. Remedies; vii. Rescued ones; viii. Dinner unions; and ix. Strike after all.

In chapter vi., pages 123, 144, 153, and 160, Mrs. Bayly shows that workmen can of themselves remedy nearly all the difficulties under which they labour, and that it is not higher wages they need, so much as prudence in laying out what they earn, and self-denial in regard to the temptations that surround them. We give some short extracts:—

"We cannot too often repeat, that everything which workmen are now endeavouring to effect, as it appears to us, unwisely, and certainly unsuccessfully, by trades' unions and strikes, they would obtain in a legitimate and honourable way, by becoming better qualified to fill situations where skill and trust are required; and by setting aside some portion of their wages, to have at their own command, and under their own control, in times of need." * * * * * * * *

"Many more statistics might be given to establish the astonishing fact that the greatest domestic comfort and happiness, and by far the highest amount of morality, is to be found amongst labourers earning less than £1 per week. As we ascend the scale of wages, we find we get into worse society, and breathe a more polluted atmosphere." * * * *

"We trust that after what has been said we shall, at least, be listened to when we recommend that all the attention and energy hitherto directed towards increasing the wages should now be expended upon the better management of what is already obtained." * * * *

"After all, the matter lies far more with the men themselves. We have shown that so far from increased wages being necessary to their comfort, they already earn a much larger income than many a person in a higher station of life, who contrives to secure not only the necessaries, but some of the luxuries of life. We have seen that higher wages mean greater improvidence, and that in fact the earning of large sums is a positive injury to the man who looks upon his winnings as so much more money to be spent in drink. Some years ago it was stated that fifty-seven millions were spent annually in intoxicating liquors and tobacco. The sum now probably so squandered is nearly seventy millions, and the greater proportion of this sum is made up of the working man's earnings. If all this money were invested in land, houses, the funds, or moveable property, the operative class would become so wealthy that they would be employing labour, instead of labouring themselves—would be masters, instead of workmen."

In chapter vii. the same truth is enforced, and advice given about laying hold on Bible truth and real Christians as helpers under any trial.

"Though we cannot for one moment alter the opinion which we have frequently expressed, that working men themselves must ever be the chief agents in bringing about all the reforms we have suggested, yet we would not wish them to turn aside from any well-intentioned and judicious assistance which may be extended to them. * * * * *

"All do not come forward to the rescue equally gifted or equally earnest, but none must be sent back as not needed. There are some who so yearn over the fallen that they will follow them even to the bottom of the fatal pit, and then taking them by the hand, ascend with them step by step. Make much of these Christ-like ones. No earthly thing will help you up the slippery sides of the dark pit into which you have sunk, so much as to feel you have a firm hold of some strong, kind hand. There are others who, though they remain on the top, are looking down with tearful eyes, and are ready to extend to you the helping hand as soon as you come within their reach. Make much of these too. Then there are others who, while they keep on the surface, are calling to you to come and follow them. Do not slight even this offer. By observing the way they take, you may save yourselves many a wrong turn."

The points in chapter viii. are very valuable; and we trust in a future number to treat of them in a paper by themselves. W. L.

Poetry.

THE BIBLE OUR GUIDE.

WHAT is this world? A wildering maze,
Where sin hath tracked ten thousand ways
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night;
One humble path that never bends,
Narrow, and rough, and step, ascends
From darkness unto light.

Is there a guide to show that path?
THE BIBLE! He alone who hath
The Bible need not stray;
Yet he who hath, and will not give
That heavenly guide to all that live,
Himself shall lose the way.
MONTGOMERY.

WORK AND REST.

REST on the Sabbath-day
From all thy worldly toil, and pain, and care;
Heaven calls from earth away,
Go to thy Father's house, and meet him there.

Rest on the Sabbath-day!
The weary traveller needs a day of rest.
To God thy tribute pay,
For he alone can make thee truly blest.

Work on the Sabbath-day—
Pure, holy works of charity and love;
Seek out the lost, and say,
Come with us to our heritage above.

Work on the Sabbath-day,
And teach the little ones the Saviour's will;
And with them sing, and pray
That he their hearts with heavenly love may fill.

Work on the Sabbath-day;
'Tis not a day for listless idleness;
Thousands from darkness may
Be call'd, and find the way of righteousness.

Work on the Sabbath-day
Beside the sinful, suffering, and opprest;
And he who marks thy way
Will soon reward with heaven's unending rest.

J. H. L.

THANKS FOR MERCIES.

How many poor sorrowful children I see,
Who have none of the comforts bestow'd upon me!
But though I am kept from such want and distress,
I am quite unworthy of all I possess.

While I am enjoying a plentiful meal,
How many the cravings of hunger do feel!
Poor children as young and as helpless as I,
They have not a crust their wants to supply.

If I were as hungry, and helpless, and poor,
How could I such trouble and hunger endure?
Then let me be thankful, and humbly adore
My God, who so kindly has given me more.

And since I with so many comforts are bless'd,
May it be my delight to relieve the distress'd;
For God has declared, and his promise is sure,
That blessed are they who consider the poor.

Correspondence.

SCHOOL LIBRARIES.

To the Editor of the Ragged School Union Magazine.

SIR,—The machinery of Ragged Schools seems to be gradually reaching perfection. The efforts are less tentative, and are not made so much at random as was formerly the case; and, from the way in which all the plans adopted are

now made to combine in one great whole, the Ragged School system almost deserves to be ranked as a *moral science*. Not that the founders of Ragged Schools had any idea of constructing a social philosophy; if they had, we may be assured that these institutions would only be known in the records of the past. But principles grew out of facts, rather than plans out of principles. Hence Ragged School history is marked by gradual growth—that "precedent broadening out of precedent," which is ever indicative of abiding strength.

It is satisfactory to find that, whilst our juvenile waifs and strays are as much cared for as when the first Ragged School commenced, adults—the uncared for of a prior time—are no longer neglected. For it has been found that machinery which met the spiritual wants of youth, was, with proper adaptation, equally fitted to reclaim the parents. Hence, no less than 1,700 parents meet weekly to learn that true religion lays hold of time as well as of eternity; and that he who is "without God" must of necessity be "without hope in the world." Verily, then the seed has not fallen on barren soil; but goodly crops already reward the care of our moral husbandmen.

There is, however, one *gap* in Ragged School machinery, which ought and might be readily filled up—I refer to the want of SCHOOL LIBRARIES for home reading.

It is an ascertained fact, that the amount of reading power possessed by our adult population, as tested by criminal statistics, is far below what might be anticipated from the numbers who attend British or National Schools. The only conclusion is, that, through the *habit* of reading not having been formed in school, the art was not cultivated when they left it; so they have forgot the little that they then acquired. In fact, until recently, the poorer classes had no means of obtaining books calculated to interest, and thus to develop a taste for home reading. The cottage library, for example, was usually limited to a Family Bible, a Prayer-book, Dr. Watts's Hymns, and Bunyan's Pilgrim's Progress. But the dust, which too often settled on the covers, together with the *not* unfrequent relics of that busy worker the spider—told the tale that these books were regarded more as an ornament than for use. Book-hawking societies have, however, remedied this evil, and the cottager can now readily obtain a good library at small cost.

In occasional visits to our Refuges, I have been pleased to find that all possess libraries; and the well-thumbed pages show how the boon is appreciated by the busy inmates. Indeed, at the Grotto Passage Refuge, one evening, called "Library night," is well devoted to reading in the presence of the Refuge-master. At the Belvedere Refuge, too, no sight has given us more pleasure than to notice the master, on a winter's evening, surrounded by his family of juvenile outcasts, reading and explaining the wisdom of the sages of the past or of the present age.

But, when Ragged *Schools* are visited, the aspect is very different. There are, for example, forty Ragged Schools west of Tottenham Court Road; but there are not ten with Scholars' Libraries. Even of those that possess libraries, few of the books are of a character to interest youth. Nor is this strange; for consisting of old worn-out books—in other words, of the *sweepings* of libraries—their very aspect would deter any but such an indomitable reader as John Britton, the antiquarian, who acquired the taste for reading by stealthily perusing books, page by page, day after day, at old book-stalls. Now it is of little service to give young persons books of travels, which, if a correct description of

Eastern scenes in the time of Belzoni, are only caricatures in the days of Layard. Nor is it of any use to give children volumes of high and dry divinity, which, from the stiff and unattractive way in which the religion of Jesus is presented, only serve to repel. Many, too, of these books which I have examined are so worn out that when a critical point is arrived at—that, in fact, which gives the *key* to the whole narrative—a page is missing, and fancy has to supply this unfortunate hiatus.

But, notwithstanding these defects, the few Ragged Schools that possess libraries seem thereby to possess an additional attraction to the rough class among whom we have been called to labour. Being properly constituted a reward for good conduct, there is an anxiety manifested to be included in the library roll, and an equal avidity is displayed to change the read for the unread. "Please teacher, let me have Old Humphrey's Country Tales, when Smith has done with it," is the eager request of many a poor child whose knowledge of green fields and leafy shades is confined to the summer excursion of the Ragged School. Of the manner in which this privilege serves to deepen the attachment to the Ragged School, and so to secure regular attendance, I will not speak, but simply ask my fellow-workers to visit the Ragged Schools in George Street, Lisson Grove, and Ogle Mews, Portland Road, when, there can be no doubt, the words of the wise Queen of Abyssinia will be echoed, "I believed not the words until I came, and behold, the half was not told me!"

By thus instituting Libraries, in connection with every Ragged School, two benefits at least will accrue; the one positive, the other negative. For our scholars will find such mental occupation at home, as will preclude those vices which ever spring from home idleness. And in riper years, through home feelings being thus cultivated, the glare of the gin palace will not prove any attraction. Again, as our scholars *will* read, if they can read, an antidote will be thereby provided to those immoral or vicious books, which generate either a mental fever or a moral plague. Should any one wish to know what I mean, let him glance at the literary stock in the window of any small stationer in the byeways of London.

"But where is the money to come from?" says Mr. Little-faith. I am aware that the Ragged School Union has too many claims upon its limited funds to render any aid towards the establishment of School Libraries; even were it right to divert them from direct school objects. But I think that it might properly receive special donations, either of books—not outworn ones, be it remembered—or of money for that purpose. Again, the affiliated Ragged Schools might make a special effort to raise the small sum required; for once done, it would not be a recurring expense, but it would be done for ever. The committees of Ragged Schools have now every encouragement to form such libraries; for the "Pure Literature Society" is willing to give a grant of suitable books, on payment of a moiety of the cost. Their catalogue is well selected, consisting, as it mainly does, of books wherein secular subjects are treated in a Christian spirit, rather than of those dry dogmatic treatises which the old won't and the young can't read. A few Ragged Schools have already availed themselves of this boon; and I hope that so many other Institutions will speedily copy the precedent as to cause that society to make a special appeal for funds to meet the demand. As then it is a right and a practicable thing to establish a Library in every Ragged School—"What thou doest, do quickly!"

Q IN THE CORNER.

BENSON'S WATCHES.

"Perfection of Mechanism."—*Morning Post.*

Gold 5 to 100 gs. Silver 2 to 50 gs.

Send Two Stamps for Benson's Illustrated Pamphlet, descriptive of every construction of Watch now made, with their prices.

Watches sent to all parts of the Kingdom free by Post, or to India and the Colonies for 5s. extra.

33 & 34, LUDGATE HILL,

LONDON, E.C.

ESTABLISHED 1749.

HOW CAN THE CRIPPLES BE HELPED?

I. PAY A VISIT TO THE VALUABLE INSTITUTION,

HILL STREET, DORSET SQUARE, N.W.;

There you will find *Forty-six* clothed, fed, and training as Straw Bonnet Makers, then placed out to earn their *own living*—once beggars.

II. PURCHASE THEIR MANY USEFUL & ORNAMENTAL WORKS. Friends of Institutions, and Schools, and Guardians of Unions, are requested to buy their well-sewn Bonnets,* 12s. a dozen and upwards. Friends of Fancy Bazaars, will you buy their pretty Baskets, Mats, &c., &c.? A great variety, 1s. upwards. More than 2,000 Bonnets made and sold since January by the cripples!

III. PRAY HELP THEIR SUBSCRIPTION LIST, ONLY £278 17s. 7d. last year. Above all,

IV. PRAY THE LORD TO BLESS THEIR SOULS AND BODIES. Many are greatly benefited both for time and eternity.

Easter Offerings thankfully received.

DR. ROUTH, 52, Montagu Square,
MISS J. BROUGHTON, 33, Dorset Square, } *Treasurers.*

* Private Orders well executed. Bonnets Cleaned, Dyed, and Altered.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR,

50, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

PERSONS ABOUT TO DECORATE

SHOULD INSPECT

SILAS TUCKER'S

Splendid Assortment of Paper Hangings,

At his Warehouse,

234, HIGH HOLBORN,

Ten doors East of Little Queen-street, London.

Estimates given for every kind of decoration; also for general repairs in town country.

COUGHS, ASTHMA, AND INCIPIENT CONSUMPTION,

ARE EFFECTUALLY CURED BY

KEATING'S COUGH LOZENGES.

STATISTICS SHOW THAT 50,000 PERSONS annually fall victims to Pulmonary Disorders, including Consumption, Diseases of the Chest, and the Respiratory Organs. Prevention is at all times better than cure; be therefore prepared, during the wet and wintry season, with a supply of KEATING'S COUGH LOZENGES, which possess the virtue of averting, as well as of curing, a Cough or Cold; they are good alike for the young or for the aged—they soothe Bronchial irritation; and for improving the voice, the Preacher, Statesman, Singer, and Actor, have long patronized them.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists and Patent Medicine Vendors in the World.

KEATING'S COD LIVER OIL.

JUST IMPORTED. The Pale from Newfoundland, and the Light Brown from Norway. The supplies of the present season have never been surpassed, the fish being unusually fine, and the oil nearly tasteless. Professors Taylor and Thompson, of Guy's and St. Thomas's Hospitals, have analysed, and pronounced the Pale Newfoundland Oil the best and most desirable for invalids of very delicate constitution. The Light Brown being more economical in price, is brought within the reach of all classes. No higher price need be paid than the following:—Light Brown, 1s. 8d. per pint, or 3s. per quart. Pale, 1s. 6d. half-pints, 2s. 6d. pints, 4s. 6d. quarts, or in five-pint bottles, 10s. 6d., imperial measure, at 79, St. Paul's Churchyard.

One Dozen Real Russian Ox Tongues for a Guinea.
Westphalia Hams, according to size, 8d. and 8½d. per pound.
Strasbourg Bacon, the prime cut, 10d. per pound.
Dried and Pickled Tongues, 3s. 6d. to 5s. 6d. each.
American Cheese, equal to Cheshire, from 7½d.
Stilton Cheese, from 1s.

SHEPPARD'S
CHEESE AND BUTTER WAREHOUSE,
88, HIGH STREET, BOROUGH, S.E.

BORWICK'S BAKING POWDER

Report on Borwick's Baking Powder, by Dr. Hassall.

"I have subjected *Borwick's* well-known *Baking Powder* to very careful analysis, both microscopical and chemical.

"I find, first, that the ingredients of which it is composed are pure and of good quality; and, second, that none of them are in the least degree injurious—it is, moreover, entirely free from alum.

"Altogether it is a highly useful preparation; indeed, it is indispensable in the making of unfermented bread, pastry, puddings, &c., and in all cases where yeast cannot be procured, as in country places and on board ship. (Signed)

"ARTHUR HILL HASSALL, M.D., London, *Analyst of the Lancet Sanitary Commission, Author of 'Food and its Adulterations,' 'Adulterations Detected,' and other works.*"

RUPTURES.—BY ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS

(Perfected and Exhibited in the Great Exhibition of 1851)

Is allowed by upwards of 200 Medical Gentlemen to be the most effective invention in the curative treatment of HERNIA. The use of a steel spring, so often hurtful in its effects, is here avoided; a soft bandage being worn round the body, while the requisite resisting power is supplied by the MOC-MAIN PAD and PATENT LEVER fitting with so much ease and closeness, that it cannot be detected, and may be worn during sleep. A descriptive circular may be had, and the Truss (which cannot fail to fit) forwarded by post, on the circumference of the body, two inches below the hips, being sent to the Manufacturer, **Mr. WHITE, 228, Piccadilly, London.**

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.—Postage, 1s.
Double Truss, 31s. 6d., 42s., and 52s. 6d.—Postage, 1s. 8d.
Umbilical Truss, 42s., and 52s. 6d.—Postage, 1s. 10d.

Post Office Orders should be made payable to JOHN WHITE, Post Office, Piccadilly.

ELASTIC STOCKINGS, KNEE CAPS, &c.

The material of which these are made is recommended by the Faculty, as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of *Weakness*, and *swelling of the Legs, Varicose Veins, Sprains, &c.* It is porous, light in texture, and inexpensive, and is drawn on like an ordinary Stocking.

4s. 6d., 7s. 6d., 10s., and 16s. each; postage, 6d.

LADIES' BELTS

Are recommended to be worn by those who are delicate in their constitution; they support the back and abdominal muscles, and are very useful for Ladies anterior and subsequent to confinement, pendulous persons, etc.; being made of an elastic material, the size can be increased or diminished to suit the convenience of the wearer.—Price from £1 1s. to £3 3s.

JOHN WHITE, Manufacturer, 228, Piccadilly, London.

THE COMMITTEE OF THE

OGLE MEWS RAGGED SCHOOL

Beg to announce that the

SEVENTEENTH ANNUAL MEETING

Of the above School will be held (D.V.)

IN HANOVER SQUARE ROOMS,

On TUESDAY, APRIL 16th, 1861,

At Seven o'clock, when

Ald. Sir ROBERT W. CARDEN will Preside.

The Rev. E. R. Eardley-Wilmot, the Rev. William Cadman, the Rev. William Brock, John Labouchere, Esq., Roundell Palmer, Esq., Q.C., Ald. and Sheriff Abbiss, Sheriff Lusk, and Joseph Payne, Esq., have consented to attend and advocate the claims of the School.

HENRY VINCENT, ESQ.,

Will lecture in the

MUSIC HALL, STORE STREET,

BEDFORD SQUARE, W.C.,

ON

CROMWELL,

ON

THURSDAY EVENING, APRIL 4th,

In Aid of the Funds of the

BROOK STREET BOYS' REFUGE & RAGGED SCHOOLS.

Admission 1s.; Reserved Seats, 2s.

The Committee are greatly in need of about £50 to enable them to close their financial year free of debt. Mr. W. Brown, Hon. Superintendent, 7A, New Cavendish Street, W. Mr. Gent, Exeter Hall, will receive contributions.

BROWN & POLSON'S

B P

TRADE MARK

PATENT CORN FLOUR.

The *Lancet* states, "This is superior to anything of the kind known."

First of the kind Manufactured and Patented in the United Kingdom and France, as explained with Engravings in *The Illustrated London News* of May 26th, 1860. Prepared without fermentation it is warranted to keep sweet for years.

It is respectfully suggested that the Trade Mark and name in full should be observed on each package, as similar articles are sometimes substituted or recommended as "the same," or "as good as BROWN & POLSON'S,"

BROWN & POLSON, Manufacturers and Purveyors to Her Majesty:
Paisley, Manchester, Dublin, and London.

RAGGED SCHOOL UNION.

OFFICE—1, EXETER HALL.

The following Contributions have been received in aid of the Ragged School Union from the 20th of February to the 20th of March, 1861.

General Fund.

	£	s.	d.
Addington, Right Hon. H. U.	10	0	0
Ainslie, Miss	0	10	0
Alexander, J. W., Esq.	5	0	0
Arnot, Miss	1	0	0
Atkinson, John, Esq.	5	5	0
Baker, Mrs. Henry	1	1	0
Baker, Miss, col. box	0	16	5
Bayley, W. K., Esq.	1	1	0
Bennett, Miss	0	10	0
Bingham, Miss	1	1	0
Bingham, Miss M.	1	1	0
Boobbyer, Mrs.	1	0	0
Boobbyer, Miss Amelia	1	0	0
Boobbyer, Miss Anne	1	0	0
Boobbyer, Miss L. L.	1	0	0
Boucher, Miss	0	10	0
Boucher, Miss L.	0	10	0
Brown, Miss Grace, legacy of the late, per Thomas Brown, Esq., Skipton	50	0	0
Burt, Mr. R. K.	2	2	0
Broke Middleton, Capt. Sir G. N., Bart.	5	5	0
Casterton, Mrs.	20	0	0
Chapple, Mrs.	0	10	0
C. J. M.	0	2	6
Cooper, Miss A. M.	1	1	0
Cox, Miss M. J., per—Bond, S. J.	0	1	0
Cox, E. W., Esq.	0	10	0
Cox, Mrs.	1	10	0
Cox, Miss M. J.	0	2	6
Cox, Miss E. J.	0	1	6
Cox, Master A. F.	0	1	6
Crangton, Mr.	0	1	0
Ditmas, Miss E.	0	1	0
E. C.	0	1	0
Gambleton, M.	0	1	0
G. J. H.	0	1	0
Pearce, Mrs.	0	1	0
Pollard S.	0	5	0
Ware, Mr.	0	1	0
Collecting box	0	6	6
Deering, Lieut.-Col.	1	1	0
Deering, Mrs.	1	1	0
Dickenson, G., Esq.	1	0	0
E. F.	5	0	0
Elliott, Hon. J. E., M.P.	1	1	0
Eyland, S., Esq.	1	1	0
Firmin, Miss	0	10	0
Friends at Hastings, per Mrs. Mackness	0	17	0
Greatorex, J., Esq.	5	5	0
Guthrie, A., Esq.	5	5	0
Haig, Mrs. John	2	0	0
Hambrough, J. Esq.	1	1	0
Hamilton, Rev. J.	1	1	0
Harcourt Egerton, Esq.	1	0	0
Hardy, Miss M.	2	0	0
Hawkins, J. A. F., Esq.	2	2	0
Hay, Mr.	0	5	0
Heath, Miss C. A.	10	0	0
Heawood, Rev. J. R.	3	0	0
Henderson, Mrs.	2	0	0
Hill, Mrs.	1	1	0
Hill, Miss M. A., pupils of	1	0	0
Hodgson, H. S., Esq.	5	5	0
Hofland, J., Esq.	1	1	0
Hofland, Mrs.	1	1	0
Collecting box	1	8	8
Hopwood, W., Esq.	1	1	0
J. C. C. M.	0	2	6
Johnston, Miss	1	1	0
Kennedy, H. H., Esq.	10	0	0
Labouchere, J., Esq.	2	2	0
Lanesborough, Earl of	2	0	0
Legge, R. V., Esq.	1	1	0
Lethbridge, Mrs.	0	10	0
Littledale, Major	4	4	0
Lockton, Mrs.	0	10	0
Loft, Rev. John	1	0	0
Major, Miss A., col. by	1	10	0
Marshall, J., Esq.	5	5	0
Matthias, Mr. James	1	1	0
Medwin, Mr. J.	0	10	0
Merrieles, Ar, Esq.	1	1	0
Micklethwaite, Mrs. C.	2	0	0
Millar, W., Esq.	5	0	0
Needham, Mrs.	1	1	0
Offerings from the Officers of Brixton Prison, per Mr. G. R. Moran	1	4	0
Orton, J. S., Esq.	2	0	0
Percy, F., Esq.	10	10	0
Percy Chapel, subscriptions, per Rev. S. Minton, less expenses	8	0	6
Phipps, Mrs.	1	1	0
Pitman, Mr. F.	1	1	0
Port, Mrs.	2	0	0
Porter, Mrs. G. R.	1	0	0
Porter, Miss P.	1	0	0
Raggatt, Mr.	0	10	0
Ray, Thomas, Esq.	2	0	0
Reade, Mrs.	0	10	0
Reade, Miss	1	1	0
Reade, Miss C. E.	1	1	0
Reade, Miss E.	1	1	0
Reade, Miss M. M.	2	2	0
Record per—E. C.	1	0	0
E. M. Z.	1	0	0
H. F. B., Mrs.	2	0	0
Hughes, Miss	1	10	0
W. N. C.	2	0	0
Roberton, Mrs.	1	0	0
Roberts, Major D.	1	0	0
Ryeroft, Sir R., Bart.	15	0	0
Scott, Miss	5	0	0
Scott, Miss Alice	1	15	0
Shaftesbury, Earl of	5	0	0
Sharpe, Mrs.	0	2	6
Shepherd, C., Esq.	1	1	0
Shuttleworth, Mrs., per—Blair, W. Esq.	0	10	0
Ceile, Mr.	0	1	0
C. F.	0	2	6
E. K.	0	5	0
Friend	0	1	0
J. S.	0	2	6
Lucas, Mrs.	0	6	0
Lizzie, S.	0	2	6
Mrs. S.	0	5	0
R. H. H.	0	5	0
S. E.	0	1	0
Tarn, Mr.	0	10	0
Thompson, F. C.	0	1	0
W.	0	2	6
W. H.	0	1	0
Silver, S. W., Esq.	1	1	0
S. J. M.	0	10	0
Small, John, Esq.	1	1	0
Springett, Miss	1	0	0
Springett, Miss A.	1	0	0
Stagg, Miss, per—Chandler, Mrs.	0	10	0
Chowles, Elizabeth	0	10	0
Sneyd, Mr. H.	0	5	0
Sterry, C., Esq.	1	1	0
Stoneadge, Miss, col. box	0	8	0
Stratton, Mrs. Ann, legacy of the late, per G. Granville, Esq.	19	19	0
Stuart, W., Esq.	1	1	0
Stunt, Mrs. G.	0	5	0
Thrupp, Mrs.	1	1	0
Viveash, Oriel, Esq.	2	2	0
Warne, Elizabeth	1	0	0
Watson, Rev. W.	0	10	0
Watson, Mrs.	0	10	0
Webster, T., Esq.	1	1	0
Westby, Hon. Mrs.	1	1	0
Western, E., Esq.	1	1	0
W. G. A.	1	0	0
Wheatley, Mr. R. B.	0	10	0
Wickham, W., Esq.	1	0	0
Wimbush, J., Esq.	2	0	0
Wolfe, L. M., Esq.	1	1	0
Wolferstein, F. L. P., Esq.	1	1	0
Worfolk, Mrs.	1	1	0

Emigration Fund.

	£	s.	d.
Boobbyer, Miss. L. L.	0	10	0

Refuge Fund.

(Omitted in list for February.)

	£	s.	d.
Grix, John, Esq.	5	0	0
Monson, Hon. Miss	2	0	0

Excursion Fund.

	£	s.	d.
Scott, Miss	1	0	0

School Fund, &c.

Cripples' Home.

	£	s.	d.
Schroeder, Miss	0	10	0
Scott, Miss	2	0	0
Percy, F., Esq.	1	1	0
Porter, Miss	1	0	0

Exeter Buildings.

Macdonald, Mrs.	1	1	0

Female Preventive.

Fenwick, Mrs.	2	0	0

Field Lane.

Griffin, Miss	0	5	0
R. B. O. thank-offering	5	0	0

Per *Record*—

A Worcestershire Clergyman	0	10	0
Earl, Rev. F.	0	5	0
Unknown	1	0	0
Wilkinson, G., Esq.	0	10	0
Y, col. by a Lady from.	1	0	0

George Street.

Wilkie, Rev. J.	1	1	0

Lamb and Flag.

Heintz, Miss	0	10	6

Little Saffron Hill.

Alexander, J. W., Esq.	2	0	0
Fenwick, Mrs.	3	0	0
Scott, Miss.	2	0	0
R. B. O.	1	0	0

Maida Hill Refuge.

Brown, Mrs. H.	1		9

New Nicholl Street.

A. L. Z.	1	0	0

New Nicholl Street. (Soup Kitchen.)

M. A. L.	0	5	0

Ogle Mews.

Charteris, Lady C.	1	1	0

Ragged Church and Chapel Union.

Alexander, J. W., Esq.	3	0	0
Boobbyer, Miss A.	0	10	0
Boobbyer, Miss L. L.	0	10	0
Reade, Mrs.	0	10	0

Reformatory and Refuge Union.

Alexander, J. W., Esq.	3	0	0

St. Giles.

Wilkie, Rev. J.	2	2	0

ERRATUM.—In February list, General Fund, for Chime *read* Clunie; for Scardett *read* Liardett, In March list, General Fund, for Lady A. *read* Countess Mexborough; in Cripples' Home list, Lady A *read* Countess Mexborough.

FURNISH YOUR HOUSE

WITH THE BEST ARTICLES

AT

DEANE'S

Ironmongery and Furnishing Warehouses.

A PRICED FURNISHING LIST SENT POST FREE.

DEANE & CO., LONDON BRIDGE.

ESTABLISHED A.D. 1700.

DEANE'S CELEBRATED TABLE CUTLERY.

	Table Knives.	Dessert Knives.	Carvers.
Finest Ivory Handles	33s.	28s.	11s.
Medium „	23s.	18s.	7s. 6d.
Good „	16s.	12s.	5s. 6d.

DEANE'S ELECTRO-PLATED SPOONS AND FORKS.

	Table.	Dessert.	Tea.
Spoons, Best Plating	40s.	30s.	18s.
Forks „	38s.	29s.	—
Spoons, 2nd Quality	33s.	24s.	14s. 6d.
Forks „	31s.	23s.	—

DEANE'S Electro-Plate Tea and Coffee Sets, Liqueur Stands, Cruets, Cake Baskets, &c.

DEANE'S Dish Covers and Britannia Metal Goods.
Prices of Tin Dish Covers in Sets of Six and Seven:—
18s., 30s., 40s., 63s., 78s.

DEANE'S Papier-maché Tea Trays, in Sets, from 21s. New and Elegant Patterns constantly introduced.

DEANE'S Bronzed, Copper, and Brass Goods.

DEANE'S Bronzed Tea Urns, 50s., 63s., 84s.

DEANE'S Moderator Lamps, from 7s. to £6 6s.

DEANE'S Drawing Room Stoves, Ranges, &c.

DEANE'S Fenders and Fireirons.

DEANE'S Iron Bedsteads, with Bedding. Priced Pamphlet, with Drawings, post free.

DEANE'S Domestic Baths. *See* Illustrated Priced Pamphlet.

DEANE'S Tin, Japan, and Iron Goods.

DEANE'S Cornices and Cornice Poles.

DEANE'S Horticultural Tools.

DEANE'S Chandeliers and Gas Fittings.

Printed by ROBERT KINGSTON BURT, of No. 35, Arundel Square, Barnsbury Park, in the County of Middlesex, at his Office, Holborn Hill, in the City of London; and published by Kent & Co., 21, Paternoster Row, in the City of London.—MONDAY, APRIL 1st, 1861.